THE

True Nature of Impoſture

Fully Diſplayed in the

Life of *MAHOMET.*

1657
P 94

18 x 11 6 m
(3), xxiii, (4), 192, 152 p
Sub t p.

THE TRUE
Nature of Impoſture
Fully DISPLAYED
IN THE
LIFE
OF
MAHOMET.
WITH
A Diſcourſe annexed, for the Vindicating of Chriſtianity from this Charge; Offered to the Conſideration of the Deiſts of the preſent Age.

By HUMPHREY PRIDEAUX, D.D.

LONDON:
Printed for *William Rogers*, at the *Sun* againſt St. *Dunſtan's* Church, in *Fleetſtreet*.
M DC XC VII.

TO THE READER.

THE great prevailing of Infidelity in the preſent Age, making it the duty of every one of us, that have undertaken the Miniſtry of the Goſpel of Jeſus Chriſt, to endeavour to put a ſtop thereto; that I may in ſome meaſure do my part herein, is a ſufficient reaſon to juſtify the preſent publication. But beſides, the Poiſon having, I fear, reached ſome places, where it is my particular duty to prevent its Miſchiefs; and infected ſome Perſons, for whoſe eternal welfare, as well as temporal, I have reaſon to

be nearly concerned; I have hereby been more especially engaged to set forth the ensuing History, with the Tract subjoined thereto, for an Antidote against it. And if I can hereby avail any thing with those who have cast off Christianity as an Imposture, to make them see the error of their Apostacy, I shall then obtain the full end I propose; If not, at least I shall discharge my Conscience, and my Duty, in doing the best I can in order thereto.

That which at present seems mostly to carry men away into this Infidelity, is the giddy humour, which too many among us, especially of the younger sort, are liable unto, in following whatsoever hath gotten into fashion and vogue. For these, looking no further than what prevails most among such they converse with, of course fall in with it, whatsoever it be, without

any

any other consideration, but that they think it the Dress which is most fashionable and genteel for them to appear in, and the Mode wherein they may make the most acceptable figure among the Company they keep. And therefore that kind of Infidelity, which is called Deism, *being of late impiously patronized by too many of those who govern the Humours of the Times, abundance of this sort of unthinking People have merely, out of compliance with them, run in thereto, and confidently take upon them to call Christianity a Cheat, and an Imposture, without ever having considered what an Imposture is, or whether any of the Marks and Properties thereof can possibly agree with this Holy Religion, or no.*

That therefore these may see what it is they charge Christianity with, and how far all the Marks and Properties thereof are from having any agree-

ment with it; I have in the enſuing Hiſtory, which contains the Life of that famous Impoſtor, who is on both ſides equally acknowledged to be ſuch, fully laid open what an Impoſture is, and in the Diſcourſe ſubjoined thereto, ſhown, That none of thoſe Marks and Properties, which are ſo viſible in the Impoſture of Mahomet, *and muſt be alſo in all other Impoſtures in Religion, can poſſibly be charged upon that holy Religion which we profeſs. And an Hiſtory being that which gives the moſt lively and ſenſible repreſentations of a Matter; and Books of this nature being ſuch as moſt obtain the favour of being read, I hope I have taken the propereſt method of coming home to the Conſciences of thoſe to whom I write.*

And that I may not be thought to draw this Life of Mahomet *with deſign to ſet forth his Impoſture in the*

fouleſt

fouleſt Colours I am able, the better to make it ſerve my preſent purpoſe; I have been careful to ſet down all my Authorities in the Margin, and at the end of the Book have given an Account of all the Authors from whom I collected them.

And that I may the more remove all ſuſpicion of this matter, I think it requiſite to acquaint you, That altho at preſent I have adapted the Life of Mahomet *to this purpoſe; yet it was not originally deſigned for it; it being when I firſt wrote it, only the interſperſed Parts of one Chapter of a much larger Work, which I intended for the Publick, viz.* The Hiſtory of the Ruin of the *Eaſtern* Church; *which beginning from the Death of the Emperor* Mauricius, Anno Dom. 602. *was deſigned to have been brought down to the fall of the* Saracen *Empire, which happen'd*

Anno

Anno Dom. 936. *when the Governors of Provinces under the* Caliph, *uſurping the Soveraign Authority, each in their ſeveral Diſtricts, did put an end to that large and formidable Empire, by dividing it among them.*

An Inſtance fit for our Conſideration. For notwithſtanding thoſe earneſt Expectations and ſtrong Hopes, which we entertained in the beginning of This Government, of having our Diviſions healed, and all thoſe Breaches which they have cauſed in the Church, again made up; finding thoſe of the Separation ſtill to retain the ſame Spirit on the one ſide, and ſome others to be ſo violently bent on the other, againſt every thing that might tend to mollify and allay it, as to fruſtrate all thoſe excellent Deſigns, which have been laid in order thereto; I thought I could not better let thoſe Men ſee, what miſchief they Both do hereby to

the

the Common Interest of Christianity, than by laying before them the grievous Ruin and Desolation, which from the like Cause hapned to the Churches of the East, once the most flourishing of the whole Earth. For they having drawn the abstrusest Niceties into Controversy, which were of little or no moment to that which is the chief end of our Holy Christian Religion, and divided and subdivided about them into endless Schisms and Contentions, did thereby so destroy that Peace, Love, and Charity from among them, which the Gospel was given to promote, and instead thereof continually provoked each other to that Malice, Rancour, and every evil Work, that they lost the whole Substance of their Religion, while they thus eagerly contended for their own Imaginations concerning it, and in a manner drove Christianity quite out of the

World

World by thoſe very Controverſies in which they diſputed with each other about it. So that at length having wearied the patience and long-ſuffering of God, in thus turning this Holy Religion into a Firebrand of Hell for Contention, Strife, and Violence among them, which was given them out of his infinite Mercy to the quite contrary end for the Salvation of their Souls, by living Holily, Righteouſly, and Juſtly in this preſent World, he raiſed up the Saracens *to be the Inſtruments of his Wrath to puniſh them for it; who taking advantage of the Weakneſs of Power, and the Diſtractions of Councils, which theſe Diviſions had cauſed among them, ſoon over-run with a terrible Devaſtation all the* Eaſtern *Provinces of the* Roman *Empire. And having fixed that Tyranny over them, which hath ever ſince afflicted thoſe Parts of the World,*

turned

turned every where their Churches into Moſques, and their Worſhip into an horrid Superſtition; and inſtead of that Holy Religion which they had thus abuſed, forced on them that abominable Impoſture of Mahometiſm, *which dictating War, Bloodſhed and Violence in matters of Religion, as one of its chiefeſt Virtues, was in truth the moſt proper for thoſe, who had afore by their Schiſms and Contentions reſolved all the Religion they had thereinto. And when the matter came to this trial, ſome of thoſe who were the hotteſt Contenders about Chriſtianity, became the firſt Apoſtates from it; and they, who would not afore part with a Nicety, an abſtruſe Notion, or an unreaſonable Scruple, for the Peace of the Church, were ſoon brought by the Sword at their throats to give up the whole in compliance to the pleaſure of a Barbarous and Savage Conqueror. And*

no wonder that ſuch, who had afore wrangled away the ſubſtance of their Religion in contention and ſtrife againſt each other, and eat out the very heart of it by that malice and rancour which they ſhewed in their Controverſy about it, became eaſily content, when under this force, to part with the Name alſo. Thus thoſe once glorious and moſt flouriſhing Churches, for a puniſhment of their wickedneſs, being given up to the inſult, ravage and ſcorn of the worſt of Enemies, were on a ſudden overwhelmed by them with ſo terrible a deſtruction, as brought them to that low and miſerable ſtate, under the preſſures of which they have ever ſince groaned; wherein they, retaining no more than ſome few and lamentable ruins of what they once were, ſeem thus to be continued even unto this day by the Alwiſe Providence of God in the ſame miſerable Condition under the

Pride

Pride and Perſecution of Mahometan *Tyranny, for no other end, but to be an Example and Warning unto others againſt that wickedneſs of Separation and Diviſion, by which they were brought thereto. A ſad Memento to us; for of all Chriſtian Churches now remaining in the World, Which is there that hath more reaſon than we at this preſent, to learn inſtruction from this Example, and take warning therefrom? For are not our Diviſions now brought to much the ſame height with theirs, which drew down from the juſt hand of God this terrible deſtruction upon them; when men making no conſcience of breaking the publick peace of the Church, divide and ſubdivide from it into endleſs Factions, Schiſms, and Contentions, about their own Imaginations? When they durſt reject the Ancient and Primitive Government of the Church, which was by*

the

the direction of God's holy Spirit eſtabliſhed in it from the beginning, to make way for new Schemes of their own invention; and are content to ruin all, rather than not obtain their humour herein? When they will have the Decency and Order of our outward Worſhip condemned as Crimes, and for the privilege of praying in publick, according to their own unpremeditated Conceptions, without Method or Senſe, advance ſuch Arguments againſt our Liturgies and Forms of Prayer, as have in a manner totally deſtroyed the Devotion of the Nation? When they ſcruple more at the kneeling to God in the Holy Sacrament of the Euchariſt, while they are receiving from Him one of His greateſt Mercies, and ought to be rendring to him their higheſt Thanksgiving in return thereto, than in breaking the chiefeſt of his Commandments;

and

and thus in a manner reſolve all Religion into contending againſt our Juſt and Legal Eſtabliſhments about it? And when others on the other hand, whoſe duty it is to labour for our Peace, would rather have this devouring flame of Strife and Diviſion ſtill continued among us, than throw in one Bucket of Water to cool and allay it? I ſay, when matters are brought to this paſs, Do we not equal, or rather excel that Wickedneſs of Contention, Strife and Diviſion, for which God poured out his fierce wrath upon thoſe once moſt flouriſhing Churches of the Eaſt, *and in ſo fearful a manner brought them to deſtruction thereby? And have we not reaſon then to be warned by The Example? Have we not reaſon to fear, that God may in the ſame manner raiſe up ſome* Mahomet *againſt us for our utter confuſion; and when we cannot*

be contented with that bleſſed Eſtabliſhment of Divine Worſhip and Truth, which he hath in ſo great purity given unto us, permit the Wicked One by ſome other ſuch Inſtrument to overwhelm us inſtead thereof with his fouleſt Deluſions? And by what the Socinian, *the* Quaker, *and the* Deiſt *begin to advance in this Land, we may have reaſon to fear, that Wrath hath ſome time ſince gone forth from the Lord for the puniſhment of theſe our Iniquities and Gainſayings, and that the Plague is already begun among us.*

That therefore we may fully ſee to what theſe Miſchiefs among us lead, and be influenced thereby to ſuch an amendment, as might divert the Judgment from us, was the reaſon that made me deſign the publication of the Hiſtory I have mentioned; wherein my purpoſe was to give an account, firſt of the Controverſies which miſe-

rably

rably divided thoſe Eaſtern Churches, and then of that grievous Calamity and Ruin which hapned to them thereupon through that deluge of Mahometan *Tyranny and Deluſion which overwhelmed all thoſe Provinces in which they were planted, and hath continued there to the afflicting of the poor remainders of them with miſery and perſecution ever ſince. For mens minds being uſually more influenced by Example, than by Precept or Exhortation; and eaſier convinced of the miſchief which any evil leads to, by ſeeing the Sufferings of others herein, than by the greateſt ſtrength of Reaſon and Argument that can be preſſed upon them in order hereto; I hoped that perchance by laying open before the Contending Parties here among us what miſchief thoſe Eaſtern Churches ſuffered in the like caſe through that diſmal*

Ruin which was by their Diviſions brought upon them, I might awaken them with this affrighting Example to think of thoſe things which might tend to their Peace, and hereby prevail with them to ſet ſome ſteps towards the happy re-eſtabliſhing of it among us, which as yet no Reaſon or Argument hath been able to induce them to.

But when I had made my Collections, and gone a great way in putting my laſt hand to the Compoſure, thoſe Diſturbances that hapned about the Doctrine of the Holy Trinity among us, gave me a reflection which put a ſtop to my Pen, and made me reſolve to ſurceaſe the whole Work. For perceiving what advantage the unwary ſtirring of this Controverſy did give the Atheiſt, *the* Deiſt, *and the* Socinian, *for the advancing of their Impieties, by*

by confounding and diſtracting the minds of men with their Cavils and Objections againſt what we hold in this Myſtery to be above our Underſtandings fully to comprehend, and how ſeveral of them did in a manner ſo licentious, as was ſcarce ever before allowed in a Chriſtian State, exerciſe their Wits in this matter, I durſt not, conſidering the Subject of this Book, venture it abroad in ſo wanton and lewd an Age. For the two great Myſteries of Chriſtianity (and which will be always ſuch unto us while in this ſtate of Ignorance and Infirmity) being the Doctrine of the Trinity, and that of the Hypoſtatical Union; and this latter being the Subject about which all thoſe Diviſions were, which occaſioned that ruin of thoſe Churches, of which in this Hiſtory an Account was

purpoſed to be given; and this neceſſarily leading me therein, not only to unravel all thoſe Controverſies which they made about it, but alſo to unfold all the Niceties and ſubtil Notions which each Sect did hold concerning it; I had reaſon to fear, that thoſe who made ſuch work with one of the Myſteries of our Holy Religion, would not be leſs bold with the other, which is altogether as great, were it in that manner laid open unto them, as it is in this Hiſtory contained; and therefore I rather choſe totally to ſuppreſs my Labours, than run the hazard in their publication of doing more hurt than good thereby. Only that part which relates to the Life of Mahomet, *after having gathered it together out of that Chapter of this Hiſtory, where it lay interſperſed with other matters, I have here publiſhed*

liſhed to anſwer that Deſign which I have already given an account of.

As to the Diſcourſe annexed, I have directed it only to thoſe Deiſts, who according to Mr. Blunt's *Deſcription of them, hold a Providence, and future Rewards and Puniſhments. For ſuch ſeeming to retain the Common Principles of Natural Religion and Reaſon, allow a ſufficient foundation whereon to be diſcourſed with. But as to the Atheiſt, who denies the being of a God, which all things elſe prove; and the Epicurean Deiſt, who allowing his Being, denies his Providence, and his Government over us, which all the Occurrences of our Life become conſtant arguments for, they being ſuch as muſt neceſſarily reject firſt Principles, and bid defiance to all manner of Reaſon, before they can ſo far*

blind themſelves as to arrive hereto, do leave no room for any Argument, but that of the Whip and Laſh to convince them of thoſe impious Abſurdities, and therefore deſerve not by any other method to be dealt with. Beſides, if you will know the true Reaſon which induceth the Atheiſt to deny the Being of God, and the Epicurean Deiſt his Government over us; it is that they may give themſelves up, without fear of future Judgment, to all thoſe Beſtial Enjoyments of Luſt and Senſuality which their corrupt Hearts carry them after; and therefore it not being the Reaſon of the Man, but the Brutal Appetite of the Beaſt that makes them ſuch, they deſerve no otherwiſe than as Beaſts to be treated by us; and for this Reaſon, as I write not to them, ſo I deſire to be underſtood to have nothing to do with them.

For

For the clearer underſtanding of the Hiſtory, I deſire you to take notice, That in the proper Names, Al *is a Particle which ſignifieth in* Arabic *the ſame with the* Engliſh *The, or the* Greek ὁ, ἡ, τὸ, *as in* Al Abbas; Ebn, *or with the Particle* Al *after it* Ebno'l *is* the Son, *and* Abu, *or with the Particle* Al *after it* Abu'l *is* the Father, *and thus* Mahomet *is called* Ebn Abdollah Abu Caſem, *that is, the* Son of Abdollah, the Father of Caſem. *For it was uſual with the* Arabs *to take their Names of diſtinction from their Sons as well as from their Fathers; and thus* Ebno'l Athir *is* the Son of Al Athir, *and* Abu'l Abbas *is* the Father of Al Abbas; Abd, *or with the Particle* Al *after it,* Abdo 'l, *ſignifieth* Servant; *and thus* Abdo 'llah *ſignifieth* the Servant of God, *and* Abdo 'l Shems, the Servant of the Sun.

In

In theſe and all other Arabic *Names I exactly follow the* Arabic *Pronunciation, without regarding how they have been written or ſpelt by any other Weſtern Author that hath treated of them; and that the rather, becauſe of the great agreement which the* Arabic *hath with the* Engliſh *both in the power of its Letters, and the pronunciation of its Words; there being no Language in the World more akin to ours, than the* Arabic *is in theſe particulars; Only as to the Name of the Impoſtor himſelf, I rather chuſe to make uſe of the vulgar manner of writing it, becauſe of the notoriety of it, than make any change, although to the truth, from that which hath been generally received, and therefore I call him every-where* Mahomet, *although* Mohammed *be the alone true and proper pronunciation of the Name.*

As

As to the Errata *which have eſcaped the Preſs at my great diſtance from it when theſe Papers were printed, I deſire thou wouldſt correct them from the Table, in which they are marked, before thou readeſt the Book; and then on thy peruſal of it, as far as thou haſt need of what is deſigned thereby, either for the reſtoration of thy Faith, or the confirmation of it; ſo far I pray God it may be uſeful to thee, and I am*

Norwich, *March* 15. $169\frac{6}{7}$. The hearty wiſher of thy Peace and Everlaſting Salvation,

Humphrey Prideaux.

N. B. The Catalogue of Authors contain ſuch as are quoted in the Letter to the *Deiſts*, as well as in the Life of *Mahomet*, and was intended to have been ſet at the end of the whole Book; but the Miſtake of the Printer did put it out of its due place.

Errata

Errata in the Life of *Mahomet*, and in the Catalogue of Authors.

PAg. 2. lin. 2. read *Chalid Ebn Walid* without the Comma's, p. 37. l. 2. r. from them, p. 49. l. 23. r. *Abu Taleb*, and l. 26. r. *Abu Sophian*, p. 51. l. 14. r. *Tayif*, and l. 15. r. *Hagiaz*, p. 52. l. 4. r. *Abu Beker*, p. 71. l. 14. r. were forced. p. 72. l. 5. r. *Hagiaz*, p. 74. l. 2. r. *Rabia*, and l. 26. r. *Religious*, p. 84. l. 1. r. *Abu Taleb*, p. 88. l. 21. r. head them, p. 90. l. 23. r. *Tamama*. p. 102. l. 23. r. *Telha*, p. 105. l. 6. r. *Nadirites*, and l. 10. r. *Chaibar*, p. 112. l. 26. r demand, p. 120. l. ult. r. *Hareth*, p. 121. l. 7. r. discovered. p. 122. l. 14. r. *Omar*, p. 124. l. 8. r. *Paal*. and l. ult. r. *Melec Ebn Auf*, p. 127. l. 11. r. *Dauma*, p. 129. l. 27. r. *Talibe*, p. 139. l. 1. r. *Zama*, and l. 2. after *Hasbeth* add *Juweira*, the Daughter of *Hareth*, and l. 4. r. *Maimuna*, p. 160. l. 24. blot out *of* before *God*, and l. 29. r. *Eclilan*, p. 172. l. 23. r. *Hosain*, p. 174. l. ult. r. *Zamachshari*. p. 178. l. 32. r. *Ketab Roger*, p. 179. l. 8. r. *Amiro'l Mumenin*, and l. 31. r. *Al Ofynti*. p. 180. l. 6. r. *Zamachshari*, p. 183. l. 3. r. *Edesseni*. p. 186. r. *Bocharti Hierozoicon*, and l. 29. the Eminentest.

Errata in the Margin of the Life of *Mahomet*.

Page 10. lit. (c) r. *Rodericus Toletanus*, p. 36. lit. (e) r. *Ebnol Athir*, p. 37. lit. (k) r. *Edessenus*. p. 70. lit. (g) r. *Ebnol Kassai* p. 82. lit. (e) r. *Zamachshari*, and r. *Jelalani*, p. 102. lit. (g) r. *Telha*, p. 106. lit. (m) r. *Zamachshari*, p. 125. lit. (p) r. *Zamachshari*, p. 141. lit. (y) r. *Bochartus* in *Hirozoico*, part. 1. lib. 2. c. 1.

Errata in the Letter to the *Deists*.

Pag. 16. lin 16. r. with him, p. 53. l. 16. r. admired, p. 54. l. 11. r. as ready, p. 126. l. 3. r. the things; p. 118. l. 29. r. in transient. p. 129. l. 4. r. can we, p. 132. l. 9. r. this inquiry, p. 144. l. 23. r. as we had fallen, p. 152. l. 9 r. of us.

The General Contents of the Book.

I. *THE Preface to the Reader, ſhewing the Deſign and Reaſon of its Publication.*

II. *The True Nature of Impoſture fully diſplay'd in the Life of* Mahomet, *from his Birth,* An. Dom. 571. *to his Death,* An. Dom. 632.

III. *A Letter to the* Deiſts, *ſhewing that the Goſpel of Jeſus Chriſt is no Impoſture, but the Sacred Truth of God.*

The Contents of the Life of *Mahomet.*

OF the Family of Mahomet, *and his Marriage with* Cadigha. Page 1

Of his firſt pretending to be a Prophet. 14

Of the Alchoran. 17

The Proofs of his pretended Miſſion. 31

The Framers of the Alchoran. 40

Mahomet's *Marriage with three Wives.* 52

His Night-Journey to Heaven. 53

His Oral Law. 68

The

The Contents.

The beginning of the Hegira, *and the Computation of their Year.* 76
His Robberies. 90
Of Mecca, *and the Temple there.* 94
The Month of Ramadam *their yearly Fast.* 97
Mahomet's *Intimacy with the* Jew Caab. 99
The Occasion of his forbidding Wines and Games of Chance. 106
Of Pilgrimages to Mecca. 113
Mahomet's *Poiſoning at* Chaibar. 121
His Death and Burial at Medina. 130
General Reflections on the Life of Mahomet. 135
Of the Contradictions in the Alchoran. 155
The Texts of Holy Scripture Mahomet *urges for his Religion.* 159
An Account of the Authors quoted in this Work. 165

The Contents of the Letter to the *Deiſts.*

Introduction, 1. *What an Impoſture is,* 2. *What are the Marks and Properties of an Impoſture,* 3. *That all theſe Marks muſt belong to every Impoſture, and all particularly did ſo to* Mahometiſm; *and that none of them can be charged upon Chriſtianity; is propoſed to be the Deſign of the Enſuing Diſcourſe.* Page 3.

Sect. 1.

The Contents.

Sect. 1. *The firſt Mark of an Impoſture,* That it muſt always have for its End ſome Carnal Intereſt; *not chargeable on Chriſtianity.* 8

Sect. 2. *The ſecond Mark of an Impoſture,* That it can have none but Wicked men for the Authors of it; *not chargeable on Chriſtianity.* 36

Sect. 3. *The third Mark of an Impoſture,* That both theſe two laſt Marks muſt appear in the very Contexture of the Impoſture it ſelf; *not chargeable on Chriſtianity.* 45

Sect. 4. *The fourth Mark of an Impoſture,* That it can never be ſo framed, but that it muſt contain ſome palpable Falſities, which will diſcover the falſity of all the reſt; *not chargeable on Chriſtianity.* 81

Sect. 5. *The fifth Mark of an Impoſture,* That where-ever it is firſt propagated, it muſt be done by Craft and Fraud; *not chargeable on Chriſtianity.* 100

Sect. 6. *The ſixth Mark of an Impoſture,* That when entruſted with many Conſpirators, it can never be long concealed; *not chargeable on Chriſtianity.* 127

Sect. 7. *The ſeventh Mark of an Impoſture,* That it can never be eſtabliſhed, unleſs backed with Force and Violence; *not chargeable on Chriſtianity.* 130

The Concluſion. 137

THE

THE LIFE OF MAHOMET.

MAhomet (or according to the true pronunciation of the word *Mohammed*) was Born [a] at *Mecca*, a City of *Arabia*, of the Tribe of the *Koraſhites*, [b] which was reckoned the Nobleſt in all that Country, and was deſcended in a direct Line of Primogeniture from *Pher Koraiſh*, the firſt Founder of it, from whom they derive his Pedigree in this manner; [c] The Son of *Pher Koraiſh*, was *Galeb*, the Son of *Galeb*, *Lawa*, the Son of *Lawa*, *Caab*, the Son of *Caab*, *Morrah*, whoſe younger Brother was *Ada*; from whom was deſcended *Omar Ebno'l Chattab*, that was *Calif*. The Sons of *Morrah* were *Chelab*, *Tayem*, and *Tokdah*:

[a] Abul Faraghius. Abul-Feda. Elmacin. Alkodai, *&c.*

[b] Hottingeri *Hiſt. Orient. lib.* 1. *c.* 4.

[c] Abul Feda. Pocockii *Spec. Hiſt. Arab. p.* 50, *&* 51. Ecchelenſis *Hiſt. Arab. Part* 1. *c.* 3. *Liber de Generatione & Natritura* Mahometis.

Tokdah: From *Tayem*, *Abu-Beker* and *Telha*; and from *Tokdah*, *Chalid*, *Ebn*, *Walid*, had their Deſcent. *Chelab* was he who firſt gave the Months of the Year thoſe Names by which the *Arabs* ever ſince have called them, even to this day. They had formerly other Names, [d] but *Chelab* having given them theſe new ones, they firſt grew into uſe among the *Koraſhites*, and after, by the authority of *Mahomet*, when he had brought all the reſt of the Tribes of the *Arabs* under his Power, obtained every where elſe, and the old ones became totally Aboliſh'd. The eldeſt Son of *Chelab*, was *Coſa*; and the younger, *Zahrah*, from whom was *Amena*, the Mother of *Mahomet*. [e] *Coſa* was very famous among the *Koraſhites*, for gaining to his Family the keeping of the Keys of the *Caaba*, and with them the Preſidency of that Temple, which is the ſame to which the *Mahometans* now make their Pilgrimage at *Mecca*, and was then as much celebrated for the *Heathen* Worſhip among the *Arabs*, as it hath ſince been for the *Mahometan*; and therefore the *Preſidency* of it was a matter of great moment, as being a Station which render'd him that was

[d] Golii notæ ad Alfraganum, p. 4.

[e] Abul Feda, Pocockii, *Spec. Hiſt. Arab. p.* 42, 50. & 342. Ecchelenſis *Hiſt. Arab. p.* 1. *c.* 3.

in

in it Honourable through all *Arabia*. It was before in the Poſſeſſion of *Abu Gabſhan*, of the Tribe of the *Cozaites*, who were of the ancient Race of the *Arabs*, deſcended from *Joktan*, and formerly had their dwelling in *Taman*, or *Arabia Felix*, till being driven thence by an Inundation from the breaking down of the Banks of the *Lake Aram*, which deſtroyed their Country, they came and ſettl'd in the Valley of *Marry*, not far from *Mecca*, and from thence they were called *Cozaites*, which ſignifieth the *cutting off*, becauſe by this remove, they were ſeparated, and as it were cut off from the reſt of their Kindred. They had not long lived at *Marry*, till they grew ſo Powerful, as to make themſelves Maſters of *Mecca*, and alſo of the *Caaba*, or *Temple* which ſtood there, and held both the *Government* of the one, and the *Preſidency* of the other for many Ages after; till at length the latter falling into the Hands of *Abu Gabſhan*, a weak and ſilly Man, *Coſa* circumvented him while in a drunken humour, and bought of him the *Keys* of the *Temple*, and with them the *Preſidency* of it for a Bottle of Wine. But *Abu Gabſhan* being got-

ten out of his drunken fit, ſufficiently repented of his fooliſh Bargain; from whence grew theſe Proverbs among the *Arabs*, *More vexed with late Repentance than* Abu Gabſhan; *and more ſilly than* Abu Gabſhan; Which are uſually ſaid of thoſe who part with a thing of great Moment for a ſmall matter. However, he was not ſo ſilly, but when he came to himſelf, he underſtood the value of what he had parted with, and would fain have retrieved it again; to which purpoſe he gave *Coſa* ſome diſturbance in the poſſeſſion of his Purchaſe; and the reſt of the *Cozaites* joyned with him herein, as not liking that he ſhould be thus deprived of his Right by a Trick, and thereby the *Preſidency* of the *Temple* go out of their Tribe into that of the *Koraſhites*. But *Coſa* being aware hereof, ſent privately to all the *Koraſhites*, who were diſperſed abroad among the Neighbouring *Tribes*, to meet him at *Mecca* on a day appointed; with whoſe help, falling on the *Cozaites*, he expelled them all out of the City, and from that time the whole poſſeſſion of *Mecca* remained to the *Koraſhites*; and *Coſa* and his Poſterity in a right Line down to *Mahomet*, had

had the *Preſidency* of the *Temple*, and the chief *Government* of the *City* ever after.

The eldeſt Son of *Coſa* was *Abd Menaph*, and the younger *Abdol Uzza*, Names taken from the *Idols* of the *Temple*, of which *Coſa* had now got the *Preſidency*. For *Abd Menaph* in the *Arab* Language ſignifieth the Servant or Worſhipper of *Menaph*; and *Abdol Uzza*, the Servant or Worſhipper of *Uzza*, which were *Heathen Deities* then worſhipped by the *Arabians*. Of the Poſterity of *Abdol Uzza*, were *Zobair*, and *Cadigha* the Wife of *Mahomet*.

The eldeſt Son of [f] *Abd Menaph* was *Haſhem*, and the younger *Abdſhems*, whoſe Son was *Ommia*, from whom the *Ommiadæ*, who for ſo many Deſcents governed the *Saracen Empire*. *Haſhem* as well as his Father and Grandfather, was *Prince* of his *Tribe*, and a Perſon of great Note in his time through all *Arabia*. From him the Kindred of *Mahomet* are called *Haſhemites*; and he who governs at *Mecca* and *Medina*, (who muſt always be of the Race of *Mahomet*) is called in their Language, [g] *Al Emamo'l Haſhem*, that is, the *Prince of the Haſhemites*, even unto this day.

[f] Abul Feda. Pocock. Spec. Hiſt. Arab. p. 51. Ecchelenſis Hiſt. Arab. Part 1. c. 3. Liber de Generatione & Nutritura Mahometis.

[g] Sionita in Append. ad Geographiam Nubienſem, c. 7.

The Son of *Haſhem* was [h] *Abdol Motallab*, who ſucceeded his Father in the *Government* of his *Tribe* at *Mecca*, and had to do with two very formidable Enemies in his time [i]; *Choſroes*, the firſt of that Name, King of *Perſia*, and *Abraham* King of the *Ethiopians*. The firſt having extended his *Empire* a great way into *Arabia* on the North of *Mecca*; and the other poſſeſſed himſelf of the *Kingdom* of the *Homerites* on the South, became very dangerous Neighbours unto him; but he defended himſelf againſt both, and forced the latter to a very ſhameful Retreat, when he came with a numerous Army to Beſiege the *City*, as ſhall be hereafter more fully related. He lived to a very great Age, being [k] an Hundred and ten years old at his Death. He had thirteen Sons, their Names were as followeth; *Abdollah*, *Hamzah*, *Al-Abbas*, *Abu Taleb*, *Abu Laheb*, *Al-Gidak*, *Al-Hareth*, *Jahel*, *Al-Mokawam*, *Dorar*, *Al-Zobair*, *Ketham*, and *Abdal Caaba*. The eldeſt of them, *Abdollah*, having married *Amena*, the Daughter of *Waheb*, was by her the Father of *Mahomet* [l], who was born at *Mecca*, in the Month of *May*, in the Year of our *Lord*, 571. *Juſtin* the Second

[h] Abul Feda. Pocock. Ecchelenſis, ib.

[i] Hottinger, Hiſt. Orient. lib. 1. c. 3.

[k] Elmacin. lib. 1. c. 1.

[l] Abul Feda. Alkodai. Abul Faraghius. pag. 101. Elmacin, lib. 1. c. 1. Pocock. Spec. Hiſt. Arab. p. 170. Hottinger, Hiſt. Orient. lib. 1. c. 6.

cond being then *Emperor* of *Conſtantinople*, and *Choſroes* the firſt *King* of *Perſia*.

By this it appears, *Mahomet* was not of ſuch mean and vile Parentage as ſome have aſſerted. For being a *Koraſhite*, he was of the nobleſt *Tribe* of all *Arabia*, and the Family he was born of was the moſt conſiderable of that *Tribe*, as being that which for ſeveral Deſcents together had born the chief Rule over it. However, in the beginning of his Life he was in [m] a very poor and deſpicable Condition. For his Father dying before he was two years old, and while his Grandfather, *Abdol Motallab*, was ſtill living, all the Power and Wealth of his Family became derived to his Uncles, eſpecially to *Abu Taleb*, who after the Death of *Abdol Motallab* his Father, bore the chief ſway in *Mecca* as long as he lived, which was to a very great Age; and under his Protection chiefly was it, that *Mahomet*, when he firſt broached his Impoſture, was ſupported againſt all his Oppoſers, and grew up to that height thereby, as to be able after his Death to carry it on, and alſo eſtabliſh it through all *Arabia* by his own Power.

[m] Abul Feda. Abunazar. Abul Faraghius, p. 101. Elmacin, l. 1. c. 1. Hottinger, Hiſt. Orient. l. 2. c. 1. Guadagnol. Tract. 2. c. 10.

After his Father's Death, he continued under the Tuition of his Mother till the eighth year of his Age; when [n] ſhe alſo dying, he was taken home to his Grandfather, *Abdol Motallab*, who at his Death, which hapned the next year after, committed him to the care of his Uncle, *Abu Taleb*, to be educated by him out of Charity, who carrying on a *Trade of Merchandize*, took him into this Imployment, and bred him up in the buſineſs of it. For *Mecca* [o] being ſcituated in a very barren Soil, could not of it ſelf ſubſiſt; and therefore the Inhabitants were forced to betake themſelves to *Merchandize* for their Support; and the beſt Men among them had ſcarce any other Eſtate but in their Stock wherewith they did Traffick; and therefore they all betook themſelves to this Courſe of Life, which they ſeem to have received down from the *Iſmaelites*, from whom they were deſcended, and in the ſame manner as they carried on a *Trade* into *Syria*, *Perſia*, and *Egypt*, on Camels backs, furniſhing thoſe Countries with ſuch Commodities as came to them from *India*, *Ethiopia*, and other Southern parts, for which commerce they were very advantageouſly

[n] Abul Feda Abul Faraghius, p. 101. Elmacin, lib. 1. c. 1.

[o] Geographia Nubienſis. Sionita in Append. ad eandem, c. 7. Pocockii Spe. Hiſt. Arab. p. 127. Golii notæ ad Alfraganum, p. 98.

ouſly ſcituated, as lying near the *Red-Sea*, where they had the Port [p] *Jodda*, the moſt convenient for Shipping in all thoſe Streights.

And in this Courſe of Life *Mahomet* was bred up under his Unkle; and as ſoon as he was of a fit Age, he was ſent with his Camels into *Syria*. On his coming to *Boſtra*, a City on the Confines of that Country, while he was attending his Unkle's Factors in the vending of his Wares in the Publick Market-place [q], he was there ſeen (ſay the *Mahometans*) by *Bahira*, a Learned *Monk* of that place, who immediately knowing him to be the great Prophet that was to come, preſſed with great earneſtneſs thorough the Crowd unto him, and taking him by the Hand, there foretold of him all thoſe great things which afterwards came to paſs. The *Mark* whereby he knew him (ſay they) was the *Prophetick Light* which ſhun on his Face. This *Prophetick* [r] *Light*, they tell us, God firſt placed on *Adam*, to be a ſign of the *Prophets* that were to be born of him; That this *Light* deſcending down to *Abraham*, was from him divided into two; one on the Face of *Iſaac*, and the other on the Face of *Iſmael*;

[p] Geographia Nubienſis clim. 2. Part 5. Golii notæ ad Alfraganum, p. 100.

[q] Abul Feda. Alkodai. Al-Jannabi. Abul Faraghius, p. 101. Pocock. Spec. Hiſt. Arab p. 170. Gentii notæ ad Muſladinum Sadum, p. 536.

[r] Shereſtani. Liber de Generatione Mahometis. Pocockii Spec Hiſt. Arab. p. 53. & p. 168.

mael; that *Iſaac*'s *Light* was ſoon after manifeſted in the many *Prophets* which appeared of his Poſterity among the *Children of Iſrael*; but that which was placed on *Iſmael*, was ſuppreſſed, and lay hid till the coming of *Mahomet*, on whom it firſt appeared; and that *Bahira* ſeeing it on him, thereby knew him (ſay they) to be a great Prophet ſent of God, who was ere long to manifeſt himſelf. But others [f] ſay, the Mark by which he knew him, was the Seal of his *Prophetick Miſſion* ſtamped with a wonderful impreſs between his Shoulders. But the truth is, *Mahomet* did not become acquainted with this *Bahira*, till many Years after, when he traded for *Cadigha* into thoſe Parts, as ſhall in its proper place be hereafter related.

[f] Gentii notæ ad Muſladinum Sadum, p. 536. Vide etiam librum de Generatione & nutritura Mahometis.

Till the Twenty fifth year of his Age he continued in this Employment under his Unkle; but [t] then one of the Chief men of the City dying, and his Widow, whoſe name was *Cadigha* (to whom he left all his Stock, which was of conſiderable value) wanting a Factor to manage it for her, ſhe invited *Mahomet* into her Service; and having offered him ſuch advantageous Conditions as he thought

[t] Abul. Feda. Abul Faraghius, p. 102. Rodericus Totetanus, c. 2. Johannes Andreas, c. 1. Pocock. Spec. Hiſt. Arab. p. 171.

thought fit to accept of, he undertook this Employment under her, and for three years traded for her at *Damaſcus*, and other places; and in the management of this Charge gave her that content, and ſo far inſinuated himſelf into her Favour and good Opinion thereby, that about the [u] 28th year of his Age ſhe gave her ſelf to him in marriage, being then forty years old; and from being her Servant, thus advanced him to be the Maſter both of her Perſon and Eſtate, which having rendered him equal in Wealth to the beſt men of the City, his ambitious Mind began to entertain thoughts of [vv] poſſeſſing himſelf of the Soveraignty over it. His Anceſtors had for ſeveral Deſcents been *Chiefs of the Tribe*; and his Great Grandfather *Haſhem* had made himſelf very conſiderable, not only at home, but alſo among his Neighbours abroad; and had his Father lived, the Power and Wealth of his Family, after the death of his Grandfather, would have deſcended to him, as being the eldeſt Son; and after his deceaſe, to himſelf; and it was only his misfortune in being left an *Orphan* during the life of his Grandfather, that deprived him of all this.

[u] *For ſhe died in the 50th year of the Life of* Mahomet. Elmacen. lib. 1. c. 1. *when ſhe had lived with him 22 years.* Abul Faraghius, p. 102.

[vv] Diſputatio Chriſtiani contra Saracenum, c. 3. Cuſani Cribatio Alcorani, lib. 3. c. 8. Ricardi Confutatio Legis Saracenicæ, cap. 13.

this. Theſe Conſiderations meeting with an Ambitious, Aſpiring Mind, ſoon put him upon Deſigns of raiſing himſelf to the *Supream Government* of his Country; and being a very Subtile, Crafty man, after having maturely weighed all ways and means whereby to bring this to paſs, concluded none ſo likely to effect it, as the framing of that *Impoſture*, which he afterwards vented with ſo much miſchief to the World. For the courſe of Trade which he drove into *Egypt*, *Paleſtine*, and *Syria*, having made him well acquainted both [x] with *Chriſtians* and *Jews*, and obſerving with what eagerneſs, as well they, as the ſeveral Sects into which the *Chriſtians* of the *Eaſt* were then miſerably divided, did engage againſt each other; he from thence concluded, That nothing would be more likely to gain a Party firm to him for the compaſſing of his Ambitious Ends, than the making of a New *Religion*. And for ſuch a Change he judged his *Citizens* might be well diſpoſed, becauſe their *Traffick* and frequent converſe with *Chriſtians* having much taken off their affection and zeal for that groſs *Idolatry* which they had hitherto been addicted to, they were at that time from

[x] Diſputatio Chriſtiani, c. 1.

from *Heatheniſm* generally fallen [y] into *Zendiciſm*, an Error among the *Arabs* near of kin to the *Sadduciſm* of the *Jews*, as denying Providence, the Reſurrection, and a Future State; which being in reality to be without any *Religion* at all, they were the better fitted, while thus void of all other impreſſions of *God*, and his Worſhip, to receive any he ſhould impoſe upon them; and therefore betaking himſelf to frame ſuch a *Religion* as he thought might beſt go down with them, he drew up a *Scheme* of that *Impoſture* he afterwards deluded them with, which being a medley made up of *Judaiſm*, the ſeveral *Hereſies* of the *Chriſtians* then in the *Eaſt*, and the old *Pagan* Rites of the *Arabs*, with an Indulgence to all Senſual Delights, it did too well anſwer his Deſign in drawing men of all ſorts to the embracing of it.

But that he might not immediately from that *Idolatry*, which he had hitherto practiſed with the reſt of his *Citizens*, commence a *Preacher* againſt it; and from his preſent courſe of life, which was very licentious and wicked, take upon him a Character ſo unſuteably to it, as that of a *Prophet*, without ſome previous

[y] Liber Almoſtatraf. Pocockii Spec. Hiſt. Arab. p. 136. *And* Mahomet *upbraids them of it in the 6th Chapter of his* Alcoran, *and elſewhere in that Book.*

previous Change; in the 38th year of his Age [z] he withdrew himſelf from his former Converſation, and affecting an *Eremetical life*, uſed every morning to withdraw himſelf into a Solitary *Cave* near *Mecca*, called *the Cave of Hira*, and there continue all day, exerciſing himſelf, as he pretended, in Prayers, Faſtings, and holy Meditations; and there it is ſuppos'd he firſt had his Conſults with thoſe Accomplices by whoſe help he made his *Alcoran*. On his return home at night, he uſed to tell his Wife *Cadigha* of Viſions which he had ſeen, and ſtrange Voices which he had heard in his retirement. For he aimed firſt of all to draw her into the *Impoſture*, knowing that thereby he ſhould ſecure his own Family to his Deſign (without which it would be dangerous for him to venture on it) and alſo gain in her an able Partiſan for him among the Women. But ſhe rejecting theſe Stories as vain Fancies of his own diſturbed Imagination, or elſe Deluſions of the *Devil*; at length he opened himſelf further unto her, and feigned a Converſe with the *Angel Gabriel*, which ſhe was alſo as backward to believe, till after ſeveral repeated Stories to her of his Revelations from the

[z] Liber Agar. Joannes Andreas de Confuſione ſectæ Mahometanæ, c. 1. Bartholomæus Edeſſenus. Bellonius, lib. 3. c. 1. Guadagnol. Tract. 2. c. 10. ſect. 1.

the ſaid *Angel*, ſhe [a] conſulted with a fugitive *Monk*, then in their Houſe, (of whom I ſhall hereafter ſpeak) who being in the Plot, helped to confirm her in the belief of what *Mahomet* had communicated unto her, whereby being totally perſuaded that *Mahomet* was really called to that *Prophetick Office* which he pretended to, from thenceforth gave up her Faith totally to him, and became his firſt *Proſelite* in this *Impoſture*.

[a] Theophanes. Cedrenus. Miſcella Hiſtoria. Zonaras.

After he had carried this Point, having now by two years conſtantly practiſing a retired and auſtere Life, gained, as he thought, a ſufficient reputation of Sanctity for his Deſign; in the 40th year of his Age [b] he began to take upon him the Stile of the *Apoſtle of God*, and under that Character to propagate the *Impoſture* which he had been ſo long a projecting. But for four years he did it only in private among ſuch as he had moſt confidence in, clancularly inſinuating his Deluſions into them. His firſt *Proſelite*, as has been ſaid, was *Cadigha* his Wife; his ſecond was *Zayd Ebn Hareth* his Servant; and the third his Couſin *Ali*, the Son of *Abu Taleb* his Uncle, who from hence was [c] uſed to ſtile himſelf the firſt of Believers, not making any

[b] Abul Feda. Abul Faraghius, p. 102. Elmacin, lib. 1. c 1.

[c] Sionita in Append. ad Geographiam Nubienſem, c. 8.

any reckonings of the other two. He tempted his Servant *Zayd* by promiſing him his Freedom; and accordingly, on his receiving his *Religion*, he manumiſed him. And from hence it hath become a *Law* among the *Mahometans* ever ſince, to make their Slaves free, whenever they turn to their *Religion*.

[c] Johannes Andreas, c. 1. Bellonius, lib. 3. c. 10. Guadagnol. Tract. 2. cap. 10. ſect. 1.

It is to be obſerved, that *Mahomet* began this Impoſture about the ſame time that [d] the *Biſhop of Rome*, by vertue of a Grant from the wicked Tyrant *Phocas*, firſt aſſumed the Title of *Univerſal Paſtor*, and thereon claimed to himſelf that *Supremacy*, which he hath been ever ſince endeavouring to uſurp over the *Church of Chriſt*. And from this time Both having conſpired to found themſelves an *Empire* in *Impoſture*, their Followers have been ever ſince endeavouring by the ſame Methods, that is, thoſe of Fire and Sword, to propagate it among Mankind; ſo that *Antichriſt* ſeems at this time to have ſet both his Feet upon *Chriſtendom* together, the one in the *Eaſt*, and the other in the *Weſt*; and how much each hath trampled upon the *Church of Chriſt*, the Ages ever ſince ſucceeding have abundantly experienced.

[d] Phocas *made this Grant* A. D. 606. *which was the very year that* Mahomet *retired to his Cave to forge that Impoſture there, which two years after,* A. D. 608. *he began to propagate at* Mecca.

Maho-

Mahomet's fourth *Diſciple* was [e] *Abu Beker*, who being one of the [f] Richeſt men of *Mecca*, and a perſon of great Wiſdom and Experience, brought with him no ſmall help and reputation to his Cauſe, and his Example was ſoon followed by five others, [g] *Othman Ebn Affan*, *Zobair Ebno'l Awam*, *Saad Ebn Abu Waccas*, *Abdorrahman Ebn Auf*, and *Abu Obeida Ebno'l Jerah*, who were afterwards the principal *Generals* of his *Armies*, and the chief *Inſtruments* under him, by whoſe help he eſtabliſhed both his *Empire*, and his *Impoſture* together in thoſe parts of the World.

[e] Elmacin, lib. 1. c. 1. Abul Feda.
[f] Sionita in Append. ad Geographiam Nubienſem, c. 8.
[g] Elmacin, lib. 1. c. 1.

After he had gotten theſe nine *Diſciples*, ſome of which were the principal men of the *City*, he began [h] openly to publiſh his *Impoſture* to the People of *Mecca* in the 44th year of his Age, and publickly to declare himſelf a *Prophet* ſent by *God* to reduce them from the Error of *Paganiſm*, and to teach them the true *Religion*. The firſt *Doctrin* that he propagated among them was, [i] That there was but *one God*, and that he only is to be worſhipped, and that [k] *all Idols* were to be taken away, and their Worſhip utterly aboliſhed; and that thoſe who ſay *God* hath [l] Sons or Daughters;

[h] Abul Feda. Abul Faragius, p. 102. Elmacin, lib. 1. c. 1.
[i] Elmacin, lib. 1. c. 1. Alcoran, c. 2, 3, 4, 5, &c.
[k] Elmacin, ib. & Alc. paſſim.
[l] Alc. c. 4, &c.

[m] Alc. c 4, 5, &c.

or that there are any other *Gods* [m] aſſociated with him, are impious, and ought to be abhorred. By denying him Sons and Aſſociats, he reflected on the *Chriſtians* for holding the Doctrin of the *Trinity*, and that *Jeſus Chriſt* is the Son of *God*; the belief of both which he doth in many places in his *Alcoran* vehemently forbid. By denying him Daughters, he condemned the *Idolatrous* Practice of the *Arabians*, [n] who worſhipped *Allat*, *Menah*, and *Al Uzza*, Female Deities, which they held to be the Daughters of *God*, whoſe *Idols* and *Temples* he afterwards every-where deſtroyed.

[n] Pocockii Spec. Hiſt. Arab. p. 89, 90. Hottingeri Hiſt. Orient. lib. 1. c. 7.

He did not pretend to deliver to them any new *Religion*, but to revive the old one, which *God* firſt gave unto *Adam*; and when loſt in the corruption of the Old World, reſtored it again by Revelation [o] to *Abraham*, who taught it his Son *Iſmael* their Forefather; and that he, when he firſt planted himſelf in *Arabia*, inſtructed men in the ſame *Religion* which he had received from *Abraham*, but their Poſterity afterwards corrupted it into *Idolatry*, and that *God* had now ſent him to deſtroy this *Idolatry*, and again reſtore the *Religion* of *Iſmael*

[o] Pocockii Spec. Arab. p. 53. Alc. c. 3, &c.

Iſmael their Forefather. And therefore, according to his own Doctrin, it is not unfitly called *Iſmaeliſme* by the *Jews*, although they call it ſo only out of contempt by tranſpoſition of the Letters from *Iſlamiſme*, the Name whereby the *Mahometans* themſelves moſt love to call it, from the *Arabic* [p] word *Salama*, which in the Fourth *Conjugation* is *Aſlama*, *to enter into the ſtate of Salvation*; hence *Eſlam*, *the Saving Religion*, and *Muſlimon*, or as we call it, *Muſleman*, *he that believeth therein.*

[p] Golii Lex. in voce *Salama*, & Pocockius ubi ſupra.

He [q] allowed both the *Old and the New Teſtament*, and that *Moſes* and *Jeſus Chriſt* were *Prophets* ſent from God; but that the *Jews* and *Chriſtians* had corrupted theſe holy Writings, and that he was ſent to purge them from thoſe Corruptions, and reſtore the *Law of God* to that purity in which it was firſt delivered; and therefore moſt of thoſe Paſſages which he takes out of the *Old and New Teſtament* are related otherwiſe by him in his *Alcoran*, than we have them in thoſe *Sacred Books*. And in this certainly he acted much wiſer than our *Socinians*, who with him denying the *Holy Trinity* and the *Divinity* of *our Saviour*, yet ſtill allow the *holy Scriptures*, as now in our

[q] Alc. c. 3, 4, 5, &c.

hands, to be genuine and uncorrupted, with which their Doctrin is in the moſt manifeſt manner totally inconſiſtent. If they had with this their † *Maſter* denied the *Scriptures* which we now have, as well as the *Trinity* and the *Divinity* of *our Saviour*, which are ſo evidently proved by them, and forged others in their ſtead, they might have made their impious *Hypotheſis* look much more plauſible, than now it can poſſibly appear to be.

† *The* Socinians *ſay juſt the ſame, and no more of Jeſus Chriſt than* Mahomet *did before them, excepting only that he makes himſelf the greater of the two; and how many other things they agree in with him, and ſeem to have taken from him, may be ſeen in* Hottinger's Hiſtoria Orientalis, lib. 2. c. 3. *where he fully compares the Doctrins of both together.*

He pretended to receive all his *Revelations* [r] from the *Angel Gabriel*, and that he was ſent from *God* of purpoſe to deliver them unto him. And whereas he was ſubject to the *Falling-ſickneſs*, [ſ] whenever the Fit was upon him, he pretended it to be a *Trance*, and that then the *Angel Gabriel* was come from *God* with ſome new *Revelations* unto him, the ſplendour of whoſe appearance not being able to bear, this cauſed him to fall into thoſe *Trances*, in which the *Angel* converſed with him, and delivered to him thoſe Meſſages from *God*, which he was ſent to reveal unto him.

[r] Alc. c. 2. Johannes Andreas, c. 2. Guadagnol Tract. 2. c. 10. ſect. 1. libr. Agar.

[ſ] Rodericus Toletanus, c. 6. Richardi confutatio. c. 13. Theophanes Zonoras. Miſcella Hiſtoria. Hottingeri Hiſt. Orient. lib. 1. c. 2.

His

His pretended *Revelations* he put into ſeveral *Chapters*, the collection of which make up his *Alcoran*, which is the *Bible* of the *Mahometans*. The Original of this Book he taught them [t] was laid up in the *Archives of Heaven*, and that the Angel *Gabriel* brought him [u] the Copy of it Chapter by Chapter, according as occaſion required they ſhould be publiſhed to the People. Part of theſe he publiſhed at *Mecca*, before his flight from thence; and the other part at *Medina*, which he did after this manner. * When he had forged a new *Chapter*, which he intended to publiſh, he firſt dictated it to his *Secretary*, and then delivered the written Paper to be read to his *Followers* till they had learnt it by heart; which being done, he had the Paper brought to him again, which he laid up in a *Cheſt*, which he called the *Cheſt of his Apoſtleſhip*. This he did, I ſuppoſe, in imitation of the *Ark* or holy *Cheſt* among the *Jews*, in which the Authentick Copy of their *Law* was repoſited. This *Cheſt* he left in the keeping of one of his Wives, and out of it, after his death, was the *Alcoran* compiled in the ſame manner as *Homer's Rapſodies* were out of the looſe *Poems*

[t] Alc. c. 6. & c. 80.

[u] Alc. c. 25.

* Joannes Andreas, c. 2.

of that *Poet*. [x] *Abu Beker* firſt made the *Collection*, but *Othman* afterwards reviſing and new modelling it, licked it into that ſhape in which we now have it.

[x] Elmacin, lib. 1. c. 2, & c. 4.

On his firſt appearing publickly as a *Prophet* [y] the People laughed at him for the ridiculouſneſs of his Pretence; ſome called him a [z] *Sorcerer*, and a *Magician*, others a *Lyer*, *an Impoſtor*, and *a teller of old Fables*; of which he often complains in his *Alcoran*; ſo that for the firſt year he prevailed nothing among them, or got any thing elſe by his publiſhing thoſe *Chapters* of his *Alcoran* which he had then compoſed, or his preaching to them the Doctrin of them, but Scorn and Contempt. But this did not diſcourage him from ſtill proceeding in his Deſign, which he managed with great art. For he was a Man of a [a] ready Wit, and a very acceptable Addreſs; he bore all Affronts, without ſeeming to reſent any; and applied himſelf to all ſorts of people, without contemning the meaneſt; was very courteous both in giving and receiving Viſits; the Great men he ſoothed with flattering Praiſes, and the Poor he relieved with Gifts and Alms; and towards

[y] Johannes Andreas, c. 1.

[z] Alc. c. 15, 25, 37, 81, &c.

[a] Elmacin, lib. 1. c. 1. Abunazar. Hottinger. Hiſt. Orient. lib. 2. c. 4.

wards all men managed himſelf with that art of inſinuation (in which he exceeded all men living) that at length he ſurmounted all the Difficulties which ſo bold an *Impoſture* in the firſt venting of it muſt neceſſarily be liable unto, and ſeveral other new *Proſelytes* joined themſelves unto him, among whom was [b] *Omar Ebno'l Chattab*, who was one of his *Succeſſors*, and then a conſiderable Man in the *City*. His Example was ſoon followed by ſeveral others, ſo that in the fifth year of his pretended *Miſſion* he had encreaſed his Party to the number of Nine and thirty, and himſelf made the Fortieth.

[b] Elmacin, lib. 1. c. 1. Johannes Andreas, c. 1.

On his having made this progreſs, [c] ſeveral began to be allarm'd at it. Thoſe that were addicted to the *Idolatry* of their Foreſathers ſtood up to oppoſe him as an Enemy of their *Gods*, and a dangerous Innovator in their *Religion*. But others, who ſaw further into his Deſigns, thought it time to put a ſtop thereto for the ſake of the publick ſafety of the *Government*, which it manifeſtly tended to undermine for the eſtabliſhing of *Tyranny* over them, and therefore they combining together againſt him, intended to have cut him off with

[c] Elmacin, lib. 1. c. 1. Johannes Andreas, c. 1.

[d] Elmacin. ib. the Sword. But [d] *Abu Taleb* his Uncle getting notice hereof defeated the Deſign, and by his Power, as being Chief of the *Tribe*, preſerved him from all other like Attempts as were afterwards framed againſt him. For although he himſelf perſiſted in the *Paganiſm* of his *Anceſtors*, yet he had that affection for the *Impoſtor*, as being his *Kinſman*, and one that was bred up in his Houſe, that he firmly ſtood by him againſt all his Enemies, and would ſuffer no one to do him any hurt as long as he lived. And therefore being ſafe under ſo powerful a Protection, he boldly went on to preach to the People in all publick places of the *City* where they uſed to aſſemble, and publiſhed unto them more Chapters of his *Alcoran* in the order, as he pretended, they were brought him by the *Angel Gabriel*. The chief Subject of which was to preſs upon them the obſervance of ſome moral Duties, the Belief of the Unity of *God*, and the Dignity of his own pretended *Apoſtleſhip*, in which indeed, beſides ſome *Heathen* and *Jewiſh* Rites which he retained, conſiſted the whole of his new forged *Religion*.

The

The main Arguments he made uſe of to delude men into this Impoſture, were his Promiſes and his Threats, as being thoſe which eaſieſt work on the Affections of the Vulgar. His *Promiſes* were chiefly of *Paradiſe*, which he ſo cunningly framed to the guſt of the *Arabians*, as to make it totally conſiſt in thoſe Pleaſures which they were moſt delighted with. For they being within the *Torrid Zone*, were, through the nature of the *Clime*, as well as the exceſſive corruption of their Manners, [c] exceedingly given to the love of Women; and the ſcorching heat and drineſs of the Country making Rivers of Water, cooling Drinks, ſhaded Gardens, and pleaſant Fruits, moſt refreſhing and delightful unto them, they were from hence apt to place their higheſt Enjoyment in things of this nature. And therefore to anſwer the heigth of their Carnal Deſires he made the *Joys of Heaven*, which he propoſed for a reward to all thoſe that ſhould believe in him, to conſiſt totally in theſe particulars. For he tells them in many places in his *Alcoran*, *That they ſhall enter into pleaſant Gardens*, [f] *where many Rivers flow, and many curious Fountains continually ſend forth*

[c] Ammianus Marcellinus de Saracenis, lib. 14. c. 4. Incredibile eſt quo ardore apud eos in venerem uterque diſſolvitur ſexus.

[f] Alcoran, c. 3. c. 4. c. 36. c. 37. c. 43. c. 47.

c. 78. c. 90. &c. Johannes Andreas, c. 9. Richardi Confutatio, c. 8. Conticuzenus Orat. 2. ſect. 11. Hottingeri Hiſt. Orient. lib. 2. c. 4. Pocockii Miſcellanea, c. 7. Diſputatio Chriſtiani, c. 26, & 28. Bellonius, lib. 3. c. 9.

forth moſt pleaſing Streams, nigh which they ſhall repoſe themſelves on moſt delicate Beds adorned with Gold and precious Stones under the ſhadow of the Trees of Paradiſe, which ſhall continually yield them all manner of delicious Fruits, and that there they ſhall enjoy moſt beautiful Women pure and clean, having black Eyes and Countenances always freſh and white as poliſhed Pearls, who ſhall not caſt an Eye on any other but themſelves, with whom they ſhall enjoy the continual pleaſures of Love, and ſolace themſelves in their company with amorous Delights to all Eternity, drinking with them moſt delicious Liquors, and moſt ſavoury and pleaſant Wines, without being ever intoxicated or overcharged by them, which ſhall be adminiſtred to them by beautiful Boys, who ſhall be continually running round their Beds to ſerve them up unto them in Cups of Gold, and Glaſſes fixed on Diamonds. And as thus he framed his Promiſes of Reward in the Life hereafter as might beſt ſuit with the ſenſual Appetites and Deſires of thoſe to whom he propoſed them; ſo on the contrary, he deſcribed the Puniſhment of *Hell*, which he threatned to all that would not believe in him, to conſiſt of ſuch

Torments

Torments as would appear to them the moſt afflicting and grievous to be born. *As* [g] *that they ſhould drink nothing but boiling and ſtinking Water, or breath any thing elſe but exceeding hot Winds, (things moſt terrible in* Arabia*) that they ſhould dwell for ever in continual Fire exceſſively burning, and be ſurrounded with a black hot and ſalt Smoak as with a Coverlid; that they ſhould eat nothing but Briers, and Thorns, and the Fruit of the Tree* Zacon, *which ſhould be in their Bellies like burning Pitch.* In the propoſing of theſe *Promiſes* and *Threats* to the People he was very frequent and ſedulous, making them to ring in their Ears on all occaſions, whereby he failed not of his end in alluring ſome, and affrighting others into the Snare he laid for them.

[g] Alcoran, c. 7. c. 37. c. 43. c. 44. c. 47. c. 50. c. 74. c. 77. c. 78. c. 90, *&c.*

And that he might omit nothing whereby to work on their Fear, which is uſually the moſt prevalent Paſſion of the Ignorant, he terrified them with the Threats of grievous Puniſhments in this Life, as well as in that which is to come, if they would not hearken unto him. And to this end [h] he did ſet forth unto them on all occaſions, what terrible Deſtructions had faln upon the Heads

[h] Alcoran. c. 6. c. 7. c. 11, &c. Johannes Andreas, c. 12.

Heads of ſuch as would not be inſtructed by the *Prophets*, that were ſent before him. How the *Old World* was deſtroyed by Water, for not being reformed at the preaching of *Noah*; and *Sodom* by Fire from Heaven, for not hearkning to *Lot* when ſent unto them. How the *Egyptians* were plagued for deſpiſing *Moſes*; and how *Ad* and *Thamod* two Ancient *Tribes* of the *Arabs*, were totally extirpated for the ſame reaſon. His Stories of the two laſt were *Fables* of his own Invention, which he related unto them after this manner. That [i] *Ad* the Grandſon of *Aram*, the Son of *Sem*, planted himſelf after the Confuſion of Languages in the *Southern* Parts of *Arabia*, where his Poſterity falling into *Idolatry*, the *Prophet Hud* (whom the Commentators on the *Alcoran* will have to be *Heber*) was ſent unto them to reclaim them unto the true Worſhip, but they not hearkning unto him, *God* ſent a violent *hot Wind*, which in ſeven days time deſtroyed them all excepting only the *Prophet*, and ſome few who were reformed by him. As to *Thamod*, his [k] Story was, that they were an Ancient *Tribe* of the *Arabs* dwelling on the Confines of *Syria*, and that on their Revolt

[i] Alcoran, c. 7. c. 11, *&c.* Pocockii Spec. Hiſt. Arab. p. 37.

[k] Alcoran, c. 7. c. 11. c. 26, *&c.* Pocockii Spec. Hiſt. Arab. p. 37. Hott. Hiſt. Orient. lib. 1. c. 3.

Revolt to *Idolatry*, *God* ſent to them the *Prophet Saleh*; that on their demand of a *Miracle* to teſtify his *Miſſion*, he cauſed a *Rock* to bring forth a *Camel* in the ſight of them all; that they notwithſtanding in contempt wounded the *Camel*, and that thereupon *God* ſent terrible *Thunders*, which in three days time deſtroyed them all, excepting *Saleh*, and ſome few who believed on him. And the like *Fable* he alſo told them of [l] *Chaib*, another Prophet of the ancient *Arabs*, ſent to the Tribe of *Madian*, and how that Tribe was in like manner deſtroyed by Thunder for not hearkning unto him. For the ſake of theſe Stories, (which he was very frequent in inculcating into the People, and very often repeats in his *Alcoran*) thoſe who believed not on him, called him [m] a *Teller of old Fables*; but notwithſtanding they wrought upon the Fears of others, and by this and other ſuch Artifices, he ſtill went on to encreaſe his Party, to which two of his Uncles, [n] *Hamza* and *Al Abbas*, at length joyned themſelves. But the reſt of his Uncles approved not of his deſigns, and altho *Abu Taleb* ſtill continued to befriend him, becauſe of the affection which

[l] Alcoran, c. 7. c. 11. c. 26, *&c.*

[m] Alcoran, c. 25, *&c.*

[n] Johannes Andreas, c. 1.

which he bore him, the other nine had not this regard to him, but joyned with his Enemies, and oppoſed him all they could, as a Man that under the falſe Mask, which he had put on, carried on dangerous Deſigns to the prejudice of his Country.

But that which gravelled him moſt, was that his Oppoſers demanded to ſee a *Miracle* from him. For ſaid they

[o] Alcoran, c. 2. c. 6, *&c.* Bidawi ad Alcorani cap. 12.

[o], Moſes *and* Jeſus, *and the reſt of the Prophets, according to thy own Doctrin, worked Miracles to prove their Miſſion from God; and therefore if thou be a Prophet, and greater than any that were ſent before thee, as thou boaſteſt thy ſelf to be* [p], *do thou work the like Miracles to manifeſt it unto us. Do thou make the Dead to riſe, the Dumb to ſpeak, and the Deaf to hear, or elſe do thou cauſe Fountains to ſpring out of the Earth, and make this place a Garden adorned with Vines and Palm-Trees, and watered with Rivers running through it in divers Channels, or elſe let us ſee come down from Heaven ſome of thoſe Puniſhments which thou threatneſt us with. Or do thou make thee an Houſe of Gold, adorned with Jewels and coſtly Furniture; or let us ſee the Book thou wouldſt have us believe to*

[p] Alcoran, c. 17, *&c.*

come

come from Heaven, deſcend down to us from thence legible in our Eyes, or the Angel which thou telleſt us doth bring it unto thee, and then we will believe in thy Word. This Objection he endeavoured to evade by ſeveral anſwers. One [q] while he tells them, he is only a Man ſent to Preach to them the rewards of *Paradiſe*, and the Puniſhments of *Hell.* At another time, [r] That their Predeceſſors contemned the Miracles of *Saleh*, and the other *Prophets*, and that for this reaſon *God* would work no more among them. And a while after, that thoſe [s] whom *God* had ordained to believe, ſhould believe without *Miracles*, and thoſe whom he had not ordained to believe ſhould not be convinced, though all thoſe *Miracles* ſhould be wrought in their ſight, which they required; and that therefore they were totally needleſs. But this not ſatisfying, as being a plain Confeſſion that he wanted that Power of *Miracles*, which all other *Prophets* had to prove their *Miſſion*, ſeveral of thoſe that were his Followers departed from him, of which he much complains in his *Alcoran.* And therefore finding that this would not do on his coming to *Medina*, and having there taken

[q] Alcoran, c. 17.

[r] Alcoran, c. 17.

[s] Alcoran, c. 6.

taken the *Sword* in hand, and gotten an *Army* to back his Cauſe, he began to ſing another Note. For his Doctrin then was [t] that *God* had ſent *Moſes* and *Jeſus* with *Miracles*, and yet Men would not be obedient to their Word, and therefore he had now ſent him in the laſt place without *Miracles* to force them by the *Power of the Sword* to do his Will. And perſuant hereto [u] he forbad his *Diſciples* to enter into any further Diſputes about his Religion, but inſtead thereof he commanded them to fight for it, and deſtroy all thoſe who ſhould contradict his Law, promiſing great Rewards in the Life to come, to ſuch as ſhould take up the Sword in this Cauſe, and *the Crown of Martyrdom* to all thoſe who ſhould dye fighting for it. And upon this Head, ſome of the *Mahometan Doctors* argue very ſubtilly. For * ſay they, The *Prophets of God* are of divers ſorts according to the divers Attributes of his Divine Nature, which they are ſent to ſhew forth. That *Jeſus Chriſt* was ſent to manifeſt the *Righteouſneſs, the Power, and Knowledge of God*; That he ſhewed forth the *Righteouſneſs of God* in being impeccable, his *Knowledg* in that he knew the Secrets

[t] Richardi Confutatio, c. 7. Cantacuzeni Apologia 4. & Orat. 1. Sect. 11. Alcoran c. 2. c. 3. c. 4, &c.

[u] Alcoran c. 4. Cantacuzeni Orat. 1a. Sect. 12.

* Ahmed Ebn Zin. Guadagnal, Tract. 2. c. 10. Sect. 11.

crets of Mens hearts, and foretold things to come; and his *Power* in doing thoſe *miraculous Works*, which none elſe but *God* could. That *Solomon* was ſent to manifeſt *the Wiſdom, the Glory, and the Majeſty of God*; and *Moſes* his *Providence*, and *his Clemency*; none of which carrying with them a Power to force Men to believe, *Miracles* were neceſſary in their *Miſſions* to induce them thereunto. But *Mahomet* was a *Prophet*, ſent principally to ſhew forth the *Fortitude* of *God* by the *Power of the Sword*, which being of it ſelf alone ſufficient to compel all Men into the *Faith* without any other Power accompanying it, for this reaſon (ſay they) *Mahomet* wrought no *Miracles*, becauſe he had no need of them, *the Power of the Sword*, with which he was ſent, of it ſelf alone ſufficiently enabling him to accompliſh his *Miſſion* by forcing Men to believe therein. And from hence it hath become the Univerſal Doctrine of the *Mahometans*, that their *Religion* is to be propagated by the *Sword*, and that all of them are bound to fight for it. And for this reaſon [x] it hath been a *Cuſtom* among them for their *Preachers*, while

[x] Cantacuzen. Orat. Sect. 11. Guadagnol Tract. 2. c. 5. Sect. 3.

while they deliver their *Sermons*, to have a *Drawn Sword* placed by them to denote thereby, that the Doctrine which they teach them, was with the *Sword* to be defended and propagated by them.

However it is not to be denied, but that there are ſeveral *Miracles* reckoned up, which *Mahomet* [y] is ſaid to have wrought; as that he did cleave the Moon in two; that Trees went forth to meet him; that Water flowed from between his Fingers; that the Stones ſaluted him; that he fed a great Company with a little Food; that a Beam groaned at him; that a Camel complained to him; that a Shoulder of Mutton told him of its being poyſoned; and ſeveral others. But thoſe who relate them, are only ſuch who are reckoned among them their *Fabulous and Legendary Writers*. Their *Learned* [z] *Doctors* renounce them all, as doth *Mahomet* himſelf, who in ſeveral places in his [a] *Alcoran* owns that he wrought no *Miracles*. But when they are preſſed how without *Miracles* they can prove his *Miſſion*; their common anſwer is, that inſtead of all *Miracles* is the *Alcoran*.

[y] Abul Faraghius, p. 104. Pocockii Spec. Hiſt. Arab. p. 187 & 188. Hottinger. Hiſt. Orient. lib. 2. c. 6. Guadagnol Tract. 2. c. 2. Sect. 2.

[z] Abul Faraghius, p. 104. Pocockii Spec. Hiſt. Arab. p. 191, 192, &c. Hottinger. Hiſt. Orient. lib. 2. c. 6.

[a] Alcoran, c. 6, &c.

For

For [b] that *Mahomet*, who was an *Illiterate Perſon*, that could neither write nor read, or that any Man elſe by human Wiſdom alone ſhould be able to compoſe a Book ſo excellent in Eloquence, and ſo excellent in Doctrine, as they will have that to be, is what they will not admit to be poſſible, and therefore they alledge the excellency of the Book for the truth of all contained therein, and will have that to be a proof equivalent to the *Miracles* of all the *Prophets* that went before him, to manifeſt that it came from *God*. And on this [c] the *Impoſtor* himſelf often inſiſts in his *Alcoran*, challenging in ſeveral places of it all *Men* and *Devils* by their united Skill to compoſe another *Book* like that in Eloquence and Inſtruction, or elſe any one *Chapter* that can be compared in Excellency with the meaneſt *Chapter* therein: Which they taking for granted, that both together cannot do, will have this to be a moſt clear manifeſtation beyond all contradiction, that *this Book* could come from none other but *God* himſelf, and that *Mahomet* from whom they received it, was his *Meſſenger* to bring it unto them.

[b] Al Gezali Sepher Cozri. Bidawi Ahmed Ebn Edris. Hottinger. Hiſt. Orient. lib. 2. c. 6. Pocock. Spec. Hiſt. Arab. p. 191, 192, &c.

[c] Alcoran, C. 2. c. 10. c. 17. &c.

As to the particulars in this *Argument* alledged, it muſt be allowed that the *Alcoran*, bating the Folly, the Confuſedneſs and Incoherency of the Matter contained therein, is as to the Stile and Language the Standard of Elegancy in the *Arab Tongue*; and as to *Mahomet*, that he was in truth, what they ſay, an *Illiterate Barbarian* [d] that could neither write nor read. But this was not ſo much a defect in him, as in the *Tribe* of which he was, with whom it was the Cuſtom as to all manner of literature to continue [e] in the ſame Ignorance with which they came out of their Mothers Bellies unto their Lives end. And therefore at the time when *Mahomet* firſt ſet up for a *Prophet*, there was not any one Man of *Mecca* that could either write or read, excepting only [f] *Warakah*, a Kinſman of *Cadigha's*, who having firſt turned *Jew*, and afterwards *Chriſtian*, had learned to write *Arabick* in *Hebrew* Letters. And for this reaſon, The Men of *Mecca* were called [g] the *Illiterate*, in oppoſition to the People of *Medina*, who being the one half *Chriſtians*, and the other half *Jews*, were able both to write and read; and therefore were

[h] called

[d] Alcoran, c. 7. Johannes Andreas, c. 2. Pocockii Spec. Hiſt. Arab. 156. Diſputatio Chriſtiani, c. 12 Richardi Confutatio, c. 3.

[e] Ebnal Athir. Shareſtani. Al Motarrezi in libro Mogreb. Pocock. Spec. Hiſt. Arab. p 157.

[f] Al Bochari Pocock. ib.

[g] Shareſtani. Pocock. Spec. Arab. Hiſt. p. 156.

[h] called the *People of the Book*. And from thence, ſeveral of *Mahomet*'s Followers, after he came to *Medina*, learnt to read and write alſo, which ſome of them had begun to learn before of *Baſhar* the *Cendian* [i], who having ſojourned at *Anbar*, a City of *Erac*, near *Euphrates*, there learnt the Art, from whence coming to *Mecca*, and marrying the Siſter of *Abuſophian*, he ſetled there, and from him the Men of *Mecca* are firſt ſaid to have received the Art of Letters. Among the Followers of *Mahomet*, *Othman* was the greateſt Proficient herein, which advanced him afterwards to [k] be *Secretary* to the *Impoſtor*. But for want of Paper at firſt, as in a place where there was never before any occaſion for it, they were forced to make uſe [l] of the *Spade-bones* of Shoulders of Mutton to write on, which was a device anciently made uſe of by other *Tribes* of the *Arabs*, who had Letters, but wanted *Trafick* to accommodate them with more convenient Materials for this purpoſe, and therefore their Books, in which their *Poems*, and other Matters they delighted in were written, [m] were only ſo many of thoſe *Spade-bones* tied together upon a String. This

[h] Shareſtani & Pocock ib Hott ng Hiſt Orient. lib. 1. c. 1.

[i] Pocockii Spec. Hiſt. Arab. p. 157.

[k] Elmacin. lib. 1. c. 1. Bartholomæus Ediſlenus.

[l] Pocockii Spec. Hiſt. Arab. p. 157.

[m] Ebnol Athir. Pocock. ib.

Baſhar afterwards became one of *Mahomet*'s Diſciples, and followed him in his Wars, till poyſoned at *Chaibar*, as ſhall be hereafter related.

But theſe Particulars being thus allowed, That the *Alcoran* of the *Mahometans* is of ſo elegant a Stile, and the ſuppoſed Author thereof ſuch a *Rude and Illiterate Barbarian*; it will be here asked, who were the Aſſiſtants by whoſe help this Book was compiled, and the *Impoſture* framed? And there will be the more reaſon to ask this, becauſe the Book it ſelf contains ſo many particulars of the *Jewiſh* and *Chriſtian Religion*, as neceſſarily imply the *Authors* of it to be well-skill'd in both, which *Mahomet*, who was bred an *Idolater*, and lived ſo for the firſt forty Years of his Life among a People totally Illiterate, cannot be ſuppoſed to be. But this is a *Queſtion* not ſo eaſily to be anſwered, becauſe the nature of the thing required it ſhould be concealed. The *Mahometan Writers*, who believe in the *Impoſture*, as they will allow nothing of this, ſo to be ſure will ſay little of it; and the *Chriſtians*, who abhorred his Wickedneſs, are apt to ſay too much. For it was uſual with them, as

it

it is with all other contending Parties, to ſnatch at every Story which would diſparage the Religion they were againſt, and believe it right or wrong, if it would ſerve their purpoſe this way. And from hence it hath proceeded, that we have ſo many fabulous and ridiculous Accounts both of *Mahomet* and his *Impoſture*, go current among us, which ſerve only to the expoſing of us to the laughter of the *Mahometans*, when related among them. And beſides the *Scene* of this *Impoſture*, being at leaſt ſix hundred Miles within the Country of *Arabia*, amidſt thoſe *Barbarous Nations*, who all immediately imbraced it, and would not afterward permit any of another Religion, as much as to live among them; it could not at that diſtance be ſo well ſearched into by thoſe, who were moſt concerned to diſcover the Frauds of it, and therefore an exact account cannot be expected in this particular. However, that I may give all the ſatisfaction herein, that I am able, I ſhall here lay together whatſoever I can find in any credible Author concerning it, and give the beſt Judgment hereof, that the matter will admit.

That *Mahomet* compoſed his *Alcoran* by the help of others, was a thing well known at *Mecca*, when he firſt broached his *Impoſture* there, and it was often flung in his Teeth by his Oppoſers, as he himſelf more than once complaineth In the 25th Chapter of the *Alcoran*, his words are, *They ſay, That the* Alcoran *is nothing but a Lye of thy own Invention, and others have been aſſiſting to thee herein.* Where the *Commentators* ſay the Perſons here meant [n], were the Servants of a certain *Sword-Smith* at *Mecca*, who were *Chriſtians*, with whom *Mahomet* was uſed often to converſe for the better informing of himſelf from them in the *Old and New Teſtament.* And from hence it is, that [o] *Bellonius* tells us, That *Mahomet* found at *Mecca* two *Chriſtians*, who had with them *Copies* of the *Old and New Teſtament*, and that he was much helped by them in the Compoſing of his *Alcoran.* But this is too open work for ſo ſecret a Deſign. They that upbraided him with his being aſſiſted by others, meant not thoſe whom he publickly converſed with, but the private Confederates, whom he ſecretly made uſe of at home in the framing of the whole *Impoſture*

[n] Liber Agar Guadagnol, Tract. c. 10. Sect. 1. Johannes Andreas de Confuſione Sectæ Mahometanæ, cap. 1.

[o] Lib. 3. c. 2.

Impoſture, and the writing for him that *Book*, which he pretended was brought to him from *Heaven* by the Angel *Gabriel*. And what he hath in another place of his *Alcoran*, doth particularly point at one of thoſe, who was then looked upon to have had a principal hand in this matter. For in the Sixteenth Chapter his words are, *I know they will ſay, That a Man hath taught him the* Alcoran; *but whom they preſume to have taught him is a* Perſian *by Nation, and ſpeaketh the* Perſian *Language. But the* Alcoran *is in the* Arabic *Tongue full of Inſtruction and Eloquence.* Now, who this *Perſian* was, Frier *Richard* in his *Confutation of the* Mahometan *Law*, helps us to underſtand. For in his Thirteenth Chapter of that Tract he tells us, That *Mahomet* being an Illiterate Perſon, he had for his helper in the forging of his *Impoſture* among others, one *Abdia Ben Salon*, a *Perſian Jew*, whoſe Name he afterwards changed to make it correſpond with the *Arabic Dialect* into [p] *Abdollah Ebn Salem*; and *Cantacuzenus*, and *Cardinal Cuſa* ſay the ſame

[p] Abdiah *is the ſame in* Hebrew *that* Abdollah *is in* Arabic, i. e. *the Servant of God, and* Ben *the ſame with* Ebn, i. e. *the Son.*

same thing. And [q] most others that write of this *Impoſture* make mention of him, as the chief *Architect* made uſe of by *Mahomet* in the framing of it. And that he was the *Perſian* pointed at in this Paſſage of the *Alcoran*, I have laſt mentioned, the ſame Frier *Richard* in the Sixth Chapter of the ſame Tract, expreſly telleth us. And he is the ſame Perſon whom *Elmacinus* calleth [r] *Salman* the *Perſian*, who by his skill in drawing an Intrenchment at the *Battle of the Ditch*, ſaved *Mahomet* and all his Army, where otherwiſe he muſt neceſſarily have been over-powred by the number of his Enemies, and totally ruined. For he was a very cunning crafty Fellow, and ſo thoroughly skill'd in all the Learning of the *Jews*, that he had commenced [s] *Rabbi* among them. And therefore, from him *Mahomet* ſeems to have received, whatſoever of the Rites and Cuſtoms of the *Jews*, he hath ingrafted into his Religion. For this making a very conſiderable part of it, and many of the particulars being drawn from the abſtruſer parts of the *Talmudic Learning*, this neceſſarily ſhews ſo able an helper to have been in the whole contrivance. And what *Johannes Andreas*,

[q] Schikardi Taric in Procœmio p. 54. Forbeſius Inſtruct. Hiſt. Theolog. lib. 4. c. 3. Spanhemius in Introductione ad Hiſt. Eccleſiaſt. ad Sec. 7. c. 6.

[r] Bidawi, *an Eminent Commentator on the* Alcoran, *ſays, The* Perſian *meant in the place above-mentioned to have helped* Mahomet, *was* Salman.

[s] Dialogus inter Mahometem & Abdollam.

Andreas, an *Alfacki*, or a *Doctor of the* Mahometan *Law*, turned *Chriſtian*, writes of him, further clears this matter. [t] For he tells us from Authentick Teſtimonies of the *Arab Writers*, in which he was thoroughly verſed, that this *Abdollah Ebn Salem*, (whom he, or rather his Interpreter corruptly calls *Abdala Celen*) was for ten Years together the Perſon, by whoſe Hand all the pretended *Revelations* of the *Impoſtor* were firſt written, and therefore no doubt he was alſo a principal contriver in the forging of them. There is extant in the end of the *Latin Alcoran*, publiſhed by *Bibliander*, a Tract tranſlated out of *Arabic* into *Latin* by *Hermannus Dalmata*, which by way of *Dialogue* between *Mahomet* and this *Abdollah*, lays before us a great many of the Fooleries of the *Mahometan Religion*, which Tract helps us to correct the Name, which is in Frier *Richard*'s Tract very corruptly written, as being only a Tranſlation at the third Hand. For that Tract of Frier *Richard*'s, which we now have, is no other than a Tranſlation from the *Greek Copy* of *Demetrius Cydonius*, who tranſlated it into that Language for the uſe of the *Emperor Cantacuzenus*,

[t] De Confuſione Sectæ Mahometanæ, c. 2.

Cantacuzenus, from the Original *Latin* which is now loſt.

Beſides this *Jew*, the *Impoſtor* had alſo a *Chriſtian Monk* for his Aſſiſtant: And the many particulars in his *Alcoran* relating to the *Chriſtian Religion*, plainly prove him to have had ſuch an helper. *Theophanes*, *Zonaras*, *Cedrenus*, *Anaſtaſius*, and the *Author* of the *Hiſtoria Miſcella*, tell us of him, without giving him any other Name than that of a *Neſtorian Monk*. But the Author of the *Diſputation* againſt a *Mahometan*, which is epitomized in *Vincentius Bellovacenſis*'s *Speculum Hiſtoricum*, and from thence printed at the end of *Bibliander*'s *Latin Alcoran*, [u] calls him *Sergius*; and from thence is it, that he hath been ever ſince ſo often ſpoken of by that Name among the *Weſtern* Writers. But in the *Eaſt* he is totally unknown by it, he being never, as much as I can find, made mention of by that Name by any of their Writers. For all there that ſpeak of this *Monk*, call him *Bahira*; and Frier *Richard* [vv], who in the Year of our Lord 1210. went to *Bagdad* of purpoſe to ſearch into the Myſtery of *Mahometiſm* by reading their Books, and on his return wrote that

[u] C. 13.

[vv] Cantacuzeni Orat. 1ma contra Mahometem.

that judicious Confutation of it, which I have aforementioned, [x] tells us of this *Bahira*, as an Aſſiſtant to *Mahomet* in the forging of his *Impoſture*, and ſo doth alſo [y] *Cantacuzenus*, *Bartholomæus Edeſſenus*, and the other *Greek Author* of the Confutation of *Mahomet*, publiſhed by *Le Moyne*: But not one of them ſays any thing of *Sergius*; ſo that it is plain [z] that *Sergius* and *Bahira* are only two different names of the ſame perſon. He was a *Monk* of *Syria*, of the Sect of the *Neſtorians*. The *Mahometans* will have it, that he firſt took notice of *Mahomet*, while a Boy, after that Prophetic manner as is before related; but according to that Account he would have been too old to act his part in this *Impoſture* ſo many years after. The truth of the matter is, *Mahomet* did not fall acquainted with him till a long while after, when he was projecting his wicked Deſign in his head; in order to the better forming of which, being very deſirous to acquaint himſelf with the *Jewiſh* and *Chriſtian Religions*, he was very inquiſitive in examining into them, as he met with thoſe that could inform him. And in one of his Journeys into *Syria*, either at *Boſtra* [a] as ſome ſay, or [b] at *Jeruſalem*

[x] Cap. 6. & Cap. 13.

[y] Orat. 1ma contra Mahometem.

[z] Ecchelenſis Hiſt. Arab. Part. 1. c. 6.

[a] Abul Faraghius Abul Feda Al Kodai Al Jannabi.

[b] Georgius Monachus in Diſputatione cum Abuſalama.

ruſalem as others, lighting on this *Bahira*, and receiving great ſatisfaction from him in many of thoſe Points, which he deſired to be informed in, did thereon contract a particular friendſhip with him. And therefore not long after [c] this *Monk* for ſome great Crime being excommunicated and expell'd his *Monaſtery*, fled to *Mecca* to him; and being there entertained in his Houſe, became his Aſſiſtant in the framing of that *Impoſture*, which he afterwards vented, and continued with him ever after; till at length the *Impoſtor* having no farther occaſion of him, to ſecure the Secret, [d] put him to death. If *Sergius* were the name which he had in his Monaſtery, *Bahira* was that which he afterwards aſſumed in *Arabia*, and by which he hath ever ſince been mentioned in thoſe *Eaſtern parts* by all that there write or ſpeak of him. The [e] word in the *Arabic Language* ſignifieth a *Camel*, which after ſome extraordinary merit, according to the uſage of the ancient *Arabs*, had his Ears ſlit, and was turned forth from the reſt of the Herd at free paſture to work no more. And no doubt this *Monk* having told the Tale of his Expulſion from his *Monaſtery* ſo much to his advantage, as to make

[c] Theophanes, Zonaras, Richardi confutatio c. 13.

[d] Richardi Confutatio. c. 13. Confutatio Mahometis Gr. Edita per Le Moyne.

[e] Golii Lexicon Arab. Pocockii Spec. Hiſt. Arab. p. 330. Hottingeri Hiſtoria Orientaſ. lib. 1. c. 7.

make it believed at *Mecca* to be drawn upon him by that, which was reckoned there as meritorious, had from thence this Name given him, as ſuiting that Notion which they had of his Condition among them.

As to his other Helpers, if he had any ſuch, what is ſaid of them is ſo uncertain, and that ſo little, as is not material here to relate. We may ſuppoſe from the very nature of the deſign (it being to impoſe a Cheat upon Mankind) that he made as few as poſſible conſcious to it; and the two abovementioned being ſufficient for his purpoſe, it doth not appear likely that he admitted any more into the Secret of it. Neither indeed is there any more room in it for another to act. For his *Religion* being made up of three parts, whereof one was borrowed from the *Jews*, another from the *Chriſtians*, and the third from the *Heathen Arabs*, *Abdollah* furniſhed the firſt of them, *Bahira* the ſecond, and *Mahomet* himſelf the laſt; ſo that there was no need of any other help to compleat the *Impoſture*.

I know there are many other particulars go current of this matter, both as to the coining of the Forgery, and alſo the

the manner of the firſt propagating of it; as that the *Impoſtor* [f] taught *a Bull* to bring him the *Alcoran* on his Horns in a publick Aſſembly, as if it had this way been ſent to him from *God*; that he bred up *Pigeons* to come to his Ears to make ſhow thereby, as if the *Holy Ghoſt* converſed with him, and many other ſuch Stories, which being without any foundation or likelihood of truth, I paſs them over as idle Fables not to be credited, although I find ſome very great Men have been too eaſy to ſwallow them, as particularly [g] *Scaliger*, [h] *Grotius*, and [i] *Sionita*, have that of the *Pigeons*. Such tricks as theſe would have been eaſily ſeen thorough by the *Arabians*, they being Men naturally of as ſubtile and acute Parts as any in the World. And therefore *Mahomet* never as much as offered at any thing of this nature among them; but diſclaiming all Miracles, thereby avoided the neceſſity of hazarding his deſign upon any ſuch open Cheats, where it would be ſo liable to be totally blaſted by a diſcovery. The whole of this *Impoſture* was a thing of extraordinary Craft, carried on with all the Cunning and Caution imaginable. The framing of the

[f] In præfatione ad Diſputationem Chriſtiani. Purchas Pilgrimage Book 3. chap 3.

[g] In notis ad Sphæram Manilii.

[h] De veritate Chriſtianæ Religionis lib. 6. c. 5.

[i] In Appendice ad Geographiam Nubienſem c. 7.

the *Alcoran* (wherein lay the main of the Cheat) was all contrived at home in as ſecret manner as poſſible, and nothing hazarded abroad, but the ſucceſs of preaching it to the People. And in doing of this, no art or cunning was wanting to make it as effectual to the end deſigned as poſſible: And therefore whatever Stories are told of this matter that are inconſiſtent with ſuch a management, we may aſſure our ſelves are nothing elſe but Fables fooliſhly invented by ſome zealous *Chriſtians* to blaſt the *Impoſture*, which needed no ſuch means for its Confutation.

But to go on with the Series of our *Hiſtory*, in the eighth Year of his pretended *Miſſion*, his Party growing formidable at *Mecca*, the [k] *City* paſſed a *Decree*, whereby they forbad any more to joyn themſelves unto him. But this availed nothing to his hurt as long as his Unkle *Abn Taleb* lived. But [l] he dying within two Years after, and the chief Government of the City, on his Death, falling into the Hands of *Abn Sophian*, of the Houſe of *Ommia*, then one of his moſt violent Oppoſers, his Enemies laid hold of this advantage to renew their Oppoſition againſt him,

[k] Elmacin. lib. 1. c. 1.

[l] Elmacin. lib. 1. c. 1.

and proſecuted it with that ſucceſs that they ſoon put a ſtop to the further progreſs of his *Impoſture* at *Mecca*. For their Party, after he had now loſt his Protector, and they became thus headed againſt him, ſoon grew to that ſtrength, and appeared with that violence on all occaſions to oppoſe his deſigns, that for fear of them no more new *Proſelytes* durſt joyn themſelves unto him; and many of thoſe who had afore declared for him, having done it for no other end, but to joyn with a Party where they thought they might beſt make their Intereſt, as ſoon as they ſaw the hopes which they had of his prevailing to be again blaſted by this Oppoſition, which they judged too ſtrong for him to weather, again drew back and appeared no more with him. And therefore *Mahomet* ſeeing his hopes of carrying his Deſign at *Mecca*, thus in a manner totally cruſh'd, began to look abroad where elſe he might fix. That which he drove at was to have gained ſuch a Party there, as might be ſtrong enough to over-power the reſt, and ſubject the whole City to him; and then, after having poſſeſſed himſelf of ſuch a Poſt, from thence to have armed his *Diſciples* for

for the gaining him that *Empire* over the reſt of the *Arabs*, which he projected. And to this purpoſe was it, that he ſo often inculcated it into them, that his Doctrine was to be propagated by the Sword, and that all that would receive the Faith which he preached, muſt fight for it. But now ſeeing no likelihood of accompliſhing this at *Mecca*, he ſet his Thoughts on work how to gain ſome other Town, where to arm his Party for this Deſign. And therefore his Unkle *Abbas* living moſt an end at [m] *Tagif*, (another Town of *Hægiaz*, at ſixty Miles diſtance from *Mecca* towards the *Eaſt*) and having a great Intereſt there [n], he took a Journey thither under his Wing to propagate his *Impoſture* in that place, in order to the making of himſelf Maſter of it. But after a Months ſtay, having not been able with all his endeavour to gain as much as one *Proſelyte* among them, he again returned to *Mecca* to make the beſt of his Party there, and wait ſuch further advantages as Time and Opportunity might offer him for the accompliſhing of what he deſigned. And now *Cadigha*, his Wife, being [o] dead after ſhe had lived Two and twenty

[m] *For which reaſon it hath been ever ſince even to this day called* Abbas Beladi, i. e. *the Town of* Abbas, Golii notæ ad Alfraganum, p. 100.

[n] Elmacin, lib. 1. c. 1.

[o] Elmacin Abul Faraghius Abul Feda, *&c.*

Years with him; to ſtrengthen himſelf the more, he took two other Wives in her ſtead, [p] *Ayeſha*, the Daughter of *Abn Beker*; and *Sewda*, the Daughter of *Zama*; and a while after he added to them [q] *Haphſa*, the Daughter of *Omar*; whereby making himſelf Son-in-law to three of the Principal Men of his Party, he did by that Alliance the more firmly tye them to his Intereſt. *Ayeſha* was then [r] but ſix Years old, and therefore he did not Bed her till two Years after, when ſhe was full eight Years old. For it is uſual in thoſe hot Countries [s], as it is in all *India* over, which is in the ſame *Clime* with *Arabia*, for Women to be ripe for Marriage at that Age, and alſo bear Children the year following.

In the twelfth Year of his pretended Miſſion, is placed the *Meſra*, that is, his famous Night-journey from *Mecca* to *Jeruſalem*, and from thence to *Heaven*, of which he tells us in the 17th Chapter of his *Alcoran*. For the People calling on him for *Miracles* to prove his *Miſſion*, and he being able to work none, to ſalve the matter, he invents this Story of his Journey to *Heaven*, which muſt be acknowledged to have *Miracle* enough in it by all thoſe who have Faith

to

[p] Elmacin, ib.

[q] Gentii notæ ad Muſlidinum Sadium, p. 568.

[r] Johannes Andreas, c. 12. Sionita in Appendice ad Geographiam Nubienſem, c. 8. Guadagnol, Tract. 2. Cap. 10. Sect. 12.

[s] *Thevenot*'s Travels, Part 3. lib. 1. c. 49.

to believe it. And yet it being believed by all that profeſs the *Mahometan Religion*, as a main Article of their Faith, and as ſuch ſet down in all the Books of their Authentick Traditions, how abſurd ſoever it be, ſince my deſign is to give as full an account as I can of this Man's *Impoſture*, it obligeth me to relate it. His Relation of it is as followeth,

[t] At Night, as he lay in his Bed with his beſt beloved Wife, *Ayeſha*, he heard a knocking at his Door, whereon ariſing he found there the Angel *Gabriel*, with Seventy pair of Wings expanded from his Sides, whiter than Snow, and clearer than Chryſtal, and the Beaſt *Alborak* ſtanding by him, which they ſay is the *Beaſt* on which the *Prophets* uſed to ride, when they were carried from one place to another upon the Execution of any Divine Command. *Mahomet* deſcribes it to be a Beaſt as white as Milk, and of a mixt Nature between an *Aſs* and a *Mule*, and alſo of a Size between both, and of that extraordinary ſwiftneſs, that his paſſing from one place to another, was as quick as that of Lightning; and from hence it is that he hath the name of *Alborak*, that

[t] Rodoricus Toletanus, c. 5. Johannes Andreas, c. 8. Richardi Confutatio Legis Saracenicæ, c. 1. & c. 7. Cantacuzen. Orat. 4. Guadagnol, Tract. 2. c. 2. Sect. 2. Bellonius lib 3. c. 7. Bocharti Hierozoic, Part 2. Lib. 6. c. 13. Liber Agar Zamachſhari & Bidawi in Commentariis, ad cap. 17. & cap. 53. Alcorani.

word ſignifying Lightning in the *Arabic Tongue*. As ſoon as *Mahomet* appeared at the Door, the Angel *Gabriel* moſt kindly imbracing him, did with a very ſweet and pleaſing Countenance ſalute him in the Name of God, and told him that he was ſent to bring him unto *God* into *Heaven*, where he ſhould ſee ſtrange *Myſteries*, which were not lawful to be ſeen by any other Man, and then bid him get upon the *Alborak*. But the *Beaſt*, it ſeems having long lain idle from the time of *Chriſt* till *Mahomet* (there having been no Prophet in all that Interval to imploy him) was grown ſo reſty and skittiſh, that he would not ſtand ſtill for *Mahomet* to get up upon him, till at length he was forced to bribe him to it by promiſing him a place in *Paradiſe*; whereon having quietly taken him on his back, the Angel *Gabriel* leading the way with the Bridle of the Beaſt in his Hand, he carried him from *Mecca* to *Jeruſalem* in the twinkling of an Eye. On his coming thither all the Prophets and Saints departed appeared at the Gate of the *Temple* to ſalute him, and from thence attending him into the Chief *Oratory*, deſired him to pray for them,

and

and then departed. Whereon *Mahomet* with the Angel *Gabriel* going out of the *Temple*, found there a *Ladder of Light* ready fixed for them, which they immediately aſcended leaving the *Alborak* there tied at a Rock till their return.

On their arrival at the *Firſt Heaven* the Angel *Gabriel* knocked at the Gate, and having informed the Porter who he was, and that he brought *Mahomet* the Friend of *God* with him by the Divine Command, the Gates were immediately opened, which he deſcribes to be of a prodigious largeneſs. This firſt *Heaven* he tells us, was all of *pure Silver*, and that he there ſaw the *Stars* hanging from it by Chains of Gold, each being of the bigneſs of Mount *Noho*, near *Mecca* in *Arabia*; and that in theſe *Stars Angels* kept watch and ward for the Guard of *Heaven*, to keep off the *Devils* from approaching near it, leſt they ſhould over-hear and know what was there done. On his firſt entring into this *Heaven*, he ſaith, he met an *old decrepit Man*, and this was our firſt Father *Adam*, who immediately imbraced him giving *God* thanks for ſo great a Son, and then recommended himſelf to his Prayers. As he entred further,

he ſaw a multitude of *Angels* of all manner of Shapes; ſome in that of *Men*, others in that of *Birds*, and others in that of *Beaſts* of all manner of ſorts. And among thoſe who appeared in the ſeveral Shapes of *Birds*, he there ſaw a *Cock* of Colour as white as Snow, and of ſo prodigious a bigneſs, that his Feet ſtanding upon the firſt *Heaven*, his Head reached up to the ſecond, which was at the diſtance of five hundred Years journey from it, according to the rate as we uſually Travel here on *Earth*. But others among them, as they relate this matter from their *Prophet*, Hyperbolize much higher concerning it, telling us that the Head of this *Cock* reacheth up through all the *Seven Heavens* as far as the *Throne of God*, which is above ſeven times higher; and in the Deſcription of him, ſay, that his Wings are all over decked with *Carbuncles* and *Pearls*, and that he extends the one of them to the *Eaſt*, and the other to the *Weſt*, at a diſtance proportionable to his heighth. Concerning all theſe, the *Impoſtor* tells us, the *Angel Gabriel* informed him, that they were *Angels* which did from thence intercede with *God* for all *Living Creatures* on the *Earth*.

Earth. That thoſe who interceded for *Men*, had there the ſhape of *Men*; that thoſe who interceded for *Beaſts*, the ſhape of *Beaſts*; and thoſe who interceded for *Birds*, the ſhape of *Birds*, according to their ſeveral kinds. And that as to the *great Cock*, that he was the *chief Angel* of the *Cocks*; that every morning *God* ſinging an holy Hymn, this *Cock* conſtantly joineth with him in it by his crowing, which is ſo loud, that all hear it that are in *Heaven* and *Earth*, except *Men* and *Fairies*, and then all the other *Cocks* that are in *Heaven* and *Earth* crow alſo. But when the Day of Judgment draws near, then *God* ſhall command him to draw in his Wings, and crow no more, which ſhall be a ſign, that that Day is at hand to all that are in *Heaven* and *Earth*, excepting ſtill *Men* and *Fairies*, who being afore deaf to his crowing, ſhall not then be ſenſible of his ſilence from it. And this *Cock* the *Mahometans* look on to be in that great favour with *God*, that whereas it is a common Saying among them, that there are three Voices which *God* always hears, they reckon the firſt the Voice of him that is conſtant in reading

ing

ing the *Alcoran*; the ſecond, the Voice of him that early every morning prayeth for the pardon of his Sins; and the third, the Voice of this *Cock* when he croweth, which they ſay is ever moſt acceptable unto him.

All this ſtuff of the *Cock Abdollah* helped *Mahomet* to out of the *Talmudiſts*. For it is all borrowed from them, with ſome little variation only to make it look not totally the ſame. For in the Tract *Bava Bathra* of the *Babyloniſh Talmud*, we have a Story of ſuch a *prodigious Bird*, called [u] *Ziz*, which ſtanding with his Feet upon the *Earth*, reacheth up unto the *Heavens* with his Head, and with the ſpreading of his Wings darkneth the whole Orb of the *Sun*, and cauſeth a total *Eclipſe* thereof. This *Bird* the *Chaldee Paraphraſt* on [vv] the *Pſalms* ſays, is a *Cock*, which he deſcribes of the ſame bigneſs, and tells us that he crows before the *Lord*. And the *Chaldee Paraphraſt* on [x] *Job* alſo tells us of him, and of his crowing every morning before *the Lord*, and that *God* giveth him Wiſdom for this purpoſe. What is farther ſaid of this *Bird* of the *Talmudiſts*, may be ſeen in *Buxtorf's Syna-*

[u] Buxtorfii Lexicon Rabbinicum in voce צִיז

[vv] Pſalm 50. v. 11. & Pſalm 80. v. 14.

[x] Ad cap. 3. v. 7. & ad cap. 38. v. 36. & ad cap. 39. v. 16.

Synagoga Judaica cap. 50. and in *Purchas's Pilgrimage lib.* 2. *c.* 20.

From this *Firſt Heaven*, *the Impoſtor* tells us, he aſcended up into the *Second*, which was at the diſtance of five hundred years journey above it, and this he makes to be the diſtance of every one of the *Seven Heavens* each above the other. Here the Gates being opened unto him, as in the *Firſt Heaven*, at his entrance he met *Noah*, who rejoycing much at the ſight of him, recommended himſelf to his Prayers. In this *Heaven*, which was all made of *pure Gold*, *the Impoſtor* tells us, he ſaw twice as many *Angels* as in the former, and among them one of a prodigious greatneſs. For his Feet being placed on this *Second Heaven*, his Head reached to the *Third*.

From this *Second Heaven* he aſcended up into the *Third*, which was made of *Precious Stones*; where at the entrance he met *Abraham*, who alſo recommended himſelf to his Prayers. And there he ſaw a vaſt many more *Angels* than in the former *Heaven*, and among them another great one of ſo prodigious a ſize, that the diſtance between his two Eyes were as much as

as Seventy thouſand days journey, according to our rate of travelling here on *Earth.* But here *Mahomet* was out in his *Mathematicks*, for the diſtance between a man's Eyes being in proportion to his heighth but as one to ſeventy two, according to this rate the heighth of this *Angel* muſt have been near fourteen thouſand years journey, which is four times as much as the heighth of all his *Seven Heavens* together, and therefore it is impoſſible ſuch *an Angel* could ever ſtand within any one of them. But notwithſtanding this, here he placeth him, and in his deſcription of him tells us, that he had before him *a large Table*, in which he was continually writing in, and blotting out; and that having asked *the Angel Gabriel* of him, he was informed by him that this was *the Angel of death*, who continually writes into *the Table*, which he had before him, the Names of all that are to be born, and there computes the days of their life; and as he finds they have compleated the number aſſigned them, again blots them out, and that whoever hath his Name thus blotted out by him, immediately dies.

From

From hence he aſcended up into the *Fourth Heaven*, which was all of *Emerald*; where at the Entrance he met *Joſeph the Son of Jacob*, who recommended himſelf to his Prayers. And in this *Heaven* he after ſaw a vaſtly larger number of *Angels* than in the former, and among them another *great Angel*, as high as from this *Fourth Heaven* to the *Fifth*, who was continually weeping, and making great lamentation, and mourning, and this, *the Angel Gabriel* told him, was for the *Sins of men*, and the deſtruction which they did thereby bring upon themſelves.

From hence he aſcended up into the *Fifth Heaven*, which was made of *Adamant*, where he found *Moſes*, who recommended himſelf to his Prayers, and there alſo he ſaw a much greater number of *Angels* than in the former *Heaven*.

From hence he aſcended up into the *Sixth Heaven*, which was all of *Carbuncle*, where he found *John the Baptiſt*, who recommended himſelf to his Prayers. And here he alſo ſaw the number of *Angels* much encreaſed beyond what he had ſeen in any of the former *Heavens*.

From

From hence he aſcended up into the *Seventh Heaven*, which was all made of *Divine Light*, and here he found *Jeſus Chriſt*, where it is to be obſerved he alters his Stile. For he ſaith not, that *Jeſus Chriſt* recommended himſelf to his Prayers, but that he recommended himſelf to *Jeſus Chriſt*, deſiring him to pray for him; whereby he acknowledgeth him certainly to be the greater. But it was his uſage through the whole ſcene of his *Impoſture* thus to flatter the *Chriſtians* on all occaſions. Here he ſaith he found a much greater number of *Angels* than in all the other *Heavens* beſides, and among them one Extraordinary *Angel* having ſeventy thouſand Heads, and in every Head ſeventy thouſand Tongues, and every Tongue uttering ſeventy thouſand diſtinct Voices at the ſame time, with which he continued Day and Night inceſſantly praiſing *God*.

The *Angel Gabriel* having brought him thus far, told him, that it was not permitted to him to go any further, and therefore directed him to aſcend up the reſt of the way to the *Throne of God* by himſelf, which he ſaith

ſaith he performed with great difficulty, paſſing through Waters and Snow, and many other ſuch difficult Paſſages, till he came where he heard a Voice ſaying unto him, *O Mahomet, ſalute thy Creator*; from whence aſcending higher, he came into a place, where he ſaw a vaſt extenſion of Light of that exceeding brightneſs, that his Eyes could not bear it, and this was the Habitation of the *Almighty*, where his *Throne* was placed; on the right ſide of which, he ſays, *God*'s Name and his own were written in theſe *Arabick* words, *La ellah ellallah Mohammed reſul ollah*, i. e. *there is no God but God, and Mahomet is his Prophet.* Which is the *Creed* of the *Mahometans*, which words alſo he ſays, he found written upon all the Gates of the *Seven Heavens*, which he paſſed thorough. Being approached to the *preſence of God*, as [y] near as within two Bow-ſhots; he tells us he ſaw him ſitting on his *Throne* with a covering of ſeventy thouſand Vails before his Face; that on his drawing thus near, in ſign of his favour, he put forth his Hand, and laid it upon him, which was of that exceeding coldneſs, that it pierced

[y] Alcoran c. 53.

to

to the very Marrow of his Back, and he could not bear it. That after this *God* entring into a very familiar Converſe with him, revealed unto him a great many *hidden Myſteries*, made him underſtand the *whole of his Law*, and gave him many things in charge concerning his inſtructing Men in the knowledge of it; and in concluſion, beſtowed on him ſeveral *Privileges* above the reſt of *Mankind*. As that he ſhould be the *perfecteſt of all Creatures*; that at the *Day of Judgment* he ſhould be honoured and advanced above all the reſt of *Mankind*; that he ſhould be *the Redeemer* of all that believe in him; that he ſhould have the knowledge of *all Languages*; and laſtly, that the Spoils of all, whom he ſhould conquer in War, ſhould belong to him alone. And then returning, he found the *Angel Gabriel* tarrying for him in the place where he left him, who conducting him back again through all the *Seven Heavens* the ſame way that he brought him, did ſet him again upon the *Alborak*, which he left tied at *Jeruſalem*; and then taking the Bridle in his Hand, conducted him back to *Mecca* in the ſame

ſame manner as he brought him thence, and all this within the ſpace of the tenth part of one Night.

On his relating this *Extravagant Fiction* to the People, the next Morning after he pretended the thing happened, it was received by them as it deſerved, with a *general hoot*; [a] ſome laughed at the ridiculouſneſs of the Story, and others taking indignation at it, cried out ſhame upon him for telling them ſuch *an abominable lye*, and by way of reproach, bid him aſcend up to *Heaven* by day-light there immediatly before them all, that they might ſee it with their Eyes, and then they would believe him. And even of his *Diſciples* a great many were ſo aſhamed of him for this Story, that [b] they left him thereon; and more would have followed their Example, but that [c] *Abu Beker* came in to put a ſtop to the defection, by vouching the truth of all that *Mahomet* had related, and profeſſed his firm belief to the whole of it, for which reaſon he had ever after the Title [d] of *Aſſadik*, that is, the *Juſt*, becauſe of the extraordinary merit of his Faith in this particular. And whoever becomes a *Mahometan*, muſt have

[a] Cantacuzen Orat. 4ª. Richardi confutatio legis Saracenicæ c. 14. Hottingeri Hiſt. Orient. lib 2. c. 6.

[b] Johannes Andreas c. 8. Hottinger ib. Frier Richard *and* Cantacuzenus *ſay, they were a thouſand that left him on this occaſion.*

[c] Hottingeri Hiſt. Orient. lib. 2. c. 6.

[d] Elmacinus lib. 1. c. 2. dicit eum ſic vocatum eſſe propter veri-ficationem Meſræ.

the ſame Faith alſo; this Story being as firmly believed by all of that *Religion*, as any thing in *the Goſpel* is by us *Chriſtians*. Only there has been this *Queſtion* moved among them, whether it * were only *a Viſion of the Night*, or a *real Journey*. Thoſe that would ſalve the Abſurdity of it, would have it only be *a Viſion*, and that moſt of the particulars of it are to be reſolved into Figure and Allegory, but the major Vote hath carried it for *a real Journey*; and to this ſenſe it being now pinn'd down, there is no one among them that dares in the leaſt to doubt thereof.

* Hottingeri Hiſt. Orient. lib. 2. c. 6.

The *Impoſture* was never in greater danger of being totally blaſted, than by this *ridiculous Fable*, ſuch a ſtumbling-block did it lay even before thoſe of his own Party, and therefore he needed to interpoſe the utmoſt of his Art to ſupport the Credit of it; for which purpoſe he not only got his Friend *Abu Beker* to be a Voucher to it, but alſo brings in *God* himſelf in two places of his *Alcoran* bearing witneſs thereto, that is, in the Chapter of the *Children of Iſrael*, and in the Chapter of *the Star*; in the laſt of which he makes *God* to ſwear by the *Star* to the truth of it, that

that *Mahomet* related nothing in this Story but what he had ſeen; that he was admitted to approach him in the Higheſt *Heavens* within the length of two Bow-ſhoots; and had ſeen the great Wonders of the *Lord*, and had many *hidden Myſteries* there revealed unto him, and that therefore Men ought not to diſpute any more againſt him concerning it.

But how ridiculous ſover the Story may appear, *Mahomet* had his Deſign therein beyond barely telling ſuch a miraculous Adventure of himſelf to the People. Hitherto he had only given them the *Alcoran*, which was his *written Law*, and had owned himſelf no farther than barely the *Meſſenger of God* to deliver it unto them, telling them that it was brought to him by the *Angel Gabriel*; and that as he received it, ſo he publiſhed it unto them, without offering at any Comment, Explication, or additional Interpretation of his own concerning it; and therefore when gravell'd with any Objection from his Adverſaries againſt it (as he often was while at *Mecca*, where he was continually teaſed and perplexed with ſome or other of them) his uſual refuge was in

this ſaying; That the *Alcoran* was [e] *God's Book*, and that he only could explain the meaning of it: And it was Wiſdom in him at firſt not to aſſume any farther. But now learning from his Friend *Abdollah* that the *Jews*, beſides the *written Law* dictated by *God* himſelf, had alſo another *Law* called the *Oral Law*, and given with it (as they pretend) to *Moſes* himſelf while in the *Mount*, and from him delivered to the *Elders* of the People, and from them down to after Ages by *Oral Tradition*; and underſtanding alſo that this *Law* was in as great Authority with them as the other, and that it had its whole foundation in the Sayings and Dictates, which were pretended to be from *Moſes*, and preſerved by the Memories of thoſe who converſed with him; He had a deſire for the future to advance his Authority to the ſame pitch, and make all his Sayings and Dictates go for *Oracles* among his *Muſslemans*, as well as thoſe, which were pretended to be from *Moſes*, did among the *Jews*. And for this end chiefly was it that he intended this Story of his Journey to *Heaven*. For could he once make it believed among his *Followers*, that he had there ſuch a Converſe

[e] Alcoran c. 3. &c. Richardi confutatio, c. 17. Cantacuzeni Oratio 1ª. ſect. 3. & 5. Ecchelenſis Eutych vindicat. p. 383.

verſe with *God*, as *Moſes* had with him in the *Mount*, and was there fully inſtructed by him in the knowledge of all Divine Truths, as this Story pretends he was, he thought he ſhould therein have a ſufficient foundation to build this Pretence upon, and might by a juſt conſequence from it, claim the whole which he aimed at; and he was not miſtaken herein. For how ridiculous ſoever the thing at firſt appeared, yet in the reſult he carried his Point, and obtained all that by the Project which he propoſed to himſelf from it. For the whole of it at length going down with thoſe who had ſwallowed the reſt of his *Impoſture*, from that time all his Sayings became looked on as Sacred Truths brought down from *Heaven*, and every word which at any time dropp'd from ſo enlightned a Perſon (as this Story ſuppoſeth him to be) as well as every Action which he did any way relating to his *Religion*, were all carefully obſerved by them, which being after his death all [f] collected together from the Memories of thoſe who converſed with him, make up thoſe Volumes of *Traditions* from him, which they call the *Sonnah*, which are with the *Mahometans* the ſame in reſpect

[f] Pocockii Spec. Hiſt. Arab. p. 298, & 299. Johannes Andreas c. 3. Bellonius lib. 3. c. 4. Hottingeri Bibliotheca Orientalis c. 2. Ecchelenſis Eutych. vindicat. c. 27. Gentii Notæ ad Muſladinum Sadum p. 578.

reſpect of the *Alcoran*, that the *Oral Law* among the *Jews* is in reſpect of the *Written*. And as among the *Jews* there are many Books, in which this *Oral Law* is recited, explained, and digeſted under ſeveral Heads and Chapters by many different Authors among their *Rabbies*, who have imployed their Pains and Studies in this matter; ſo alſo are there the like number of Books among the *Mahometans* concerning their *Sonnah* [g] in which all the Sayings and Doings of *Mahomet*, relating to his *Religion*, as alſo the Conſtitutions of the Seniors (that is, of the firſt *Califs* that ſucceeded him, eſpecially the four firſt) concerning the ſame, are collected, explained, and digeſted under ſeveral Heads, or Common Places by the Compilers of them, which Books make up the Sum of their *Theology*, as well Speculative as Practical; and in them indeed is contained the whole of their *Religion* as now practiſed among them. And therefore ſo much of the *Impoſture*, which I now undertake to give an account of, being in theſe *Traditions*, and they all founded upon this *Journey* of *Mahomet* to *Heaven*, where he pretended to have been inſtructed in them by *God* him-

[g] Ebnol Athir Ebol Kahai Pocock. ib.

himſelf; this ſufficiently juſtifieth my being thus long in relating his *fabulous Story* of it.

After his publiſhing this Fiction, and the revolt of ſo many of his *Diſciples*, as hapned thereon, his Adverſaries grew in ſtrength ſo faſt upon him, that he could no longer protect thoſe who adhered to him, as he had hitherto done; but ſome of them, to the number of about an hundred perſons, having made themſelves more than ordinary obnoxious to the *Government* by ſome practices againſt it [h] here, forced to fly from *Mecca* to *Nagaſh*, *King of Æthiopia*, where *Mahomet*'s Letters, which they carried with them, obtained their protection, though the Men of *Mecca* ſent two of their principal *Citizens* after them in an *Embaſſy* to that *King*, to demand them to be delivered unto them. And *Mahomet*, with the reſt that tarried behind, found it very difficult for them to ſubſiſt any longer there. For after the departure of ſo many of his faithfulleſt Adherents into *this Exile*, this farther diminution of his number made him ſtill leſs able to withſtand thoſe Inſults, which his Adverſaries were

[h] Abul. Feda Ebnol Athir Kamus. Pocockii Spec. Hiſt. Arab. p. 172. Ecchelenſis Eutych. Vindicat. c. 27. Golii notæ ad Alfraganum p. 53.

continually on all occaſions making upon him. But what he loſt at *Mecca* he got at *Medina*, then called *Yathreb*, [i] a *City* lying at the Northern end of *Hagiuz*, two hundred and ſeventy miles diſtant from *Mecca*, which being inhabited, [k] the one part by *Jews*, and the other part by *Heretical Chriſtians*, it ſeems, theſe two different Parties not well agreeing in the ſame *City*, the Factions and Feuds that aroſe between them, drove one of the Parties to *Mahomet*; and on the Thirteenth Year [l] of his pretended *Miſſion* there came to him from thence Seventy three Men, and two Women, who imbraced his *Impoſture*, and ſwore Fealty unto him, whereon he choſe twelve out of them, whom he retained a-while with him at *Mecca* to inſtruct them in his *New Religion*, and then ſent them back again to *Yathreb* to be as his *Twelve Apoſtles*, there to propagate it in that *Town*, in which they laboured with that ſucceſs, that in a ſhort time they drew over a great Party of the Inhabitants to imbrace the *Impoſture*, of which *Mahomet* receiving an account, reſolved to retire thither, as finding *Mecca* now grown

[i] Geographia Nubienſis Clim. 2. Part. 5. Golii notæ ad Alfraganum p. 98.
[k] Shareſtani Diſputatio Chriſtiani c. 4. Johannes Andreas c. 1. Pocockii Spec. Hiſt. Arab. p. 137.
[l] Elmacin lib. 1. c. 1.

grown too hot for him. For the chief Men of the *City* finding that *Mahomet*'s indefatigable induſtry and cunning ſtill kept up his Party, do what they could to ſuppreſs it, reſolved without further delay to ſtrike at the Root, and prevent the further ſpreading of the miſchief [m] by cutting off him that was the chief Author of it. Of which he having received full and early Intelligence, and finding no other way to avoid the Blow but to fly from it; ordered all his Party, whom he could prevail with to accompany him in his Baniſhment [n], ſecretly in the Evening to withdraw out of the *City*, and retire to *Yathreb*. And when he had ſeen them all gone, he and [o] *Abu Beker* followed after, leaving only *Ali* behind, who having ſet in order ſome Affairs that detained him, came to them on the third day after. As ſoon as his Flight was publickly known, Parties were ſent out to purſue after him, and he difficultly eſcaped them [p] by hiding himſelf for ſome time in a *Cave*, till the heat of the purſuit was over.

[m] Alcoran c. 8. Johannes Andreas c. 1. Bidawi Comment. ad Alcorani c. 8. Abunazar Hottingeri Hiſtoria Orientalis lib. 2. c. 5.

[n] Elmacin ib. Abul Faraghius Abul Feda, &c.

[o] Elmacin ib. Clenardi Epiſt. lib. 1. p. 52.

[p] Alcoran, c. 9. Bidawi in Comment. ad illud Caput. & ad cap. 16. Hottingeri Hiſt. Orient. lib. 2. c. 5.

On

[q] Elmacin lib. 1. c. 1. Golii notæ ad Alfraganum p. 55. Ahmed Ebn Yuſeph. Pocock. Spec. Hiſt. Arab. p. 174.

On the [q] 12th day of the *Month*, which the *Arabs* call the *former Relia*, that is, on the 24th of our *September*, he came to *Yathreb*, and was there received with great Acclamation by the Party which called him thither. But whether this Party were of the *Jews*, or the *Chriſtians*, I find not ſaid in any Author, only if we may conjecture from the great kindneſs, which at this time he expreſſed towards the *Chriſtians*, and the implacable hatred which he ever after bore the *Jews*, it will from hence appear, that the former were the Friends that invited him thither, and the later the oppoſite Party that were Enemies unto him. And what he ſaith of each of them in the fifth Chapter of his *Alcoran*, which was one of the firſt which he publiſhed after his coming to *Yathreb*, may ſeem fully to clear the matter. For his words there are, *Thou ſhalt find the* Jews *to be very great Enemies to the true Believers; and the* Chriſtians *to have great Inclination and Amity towards them. For they have Prieſts and Religions, that are humble, who have Eyes full of Tears when they hear mention of the Doctrine which God hath inſpired into thee, becauſe of their knowledge of the Truth*

Truth, and ſay, Lord, we believe in thy Law, write us in the number of them who profeſs thy Unity. Who ſhall hinder us from believing in God, and the Truth wherein we have been inſtructed? We deſire with Paſſion, O Lord, to be in the number of the Juſt. By this we may ſee what a deplorable decay the many Diviſions and Diſtractions, which then reigned in the *Eaſtern Church*, had there brought the *Chriſtian Religion* into, when its Profeſſors could ſo eaſily deſert it for that groſs *Impoſture*, which an *Illiterate Barbarian* propoſed unto them. And indeed it is no ſtrange thing for Men, when once they have deſerted the Orthodox Profeſſion of the *Chriſtian Faith*, to fleet from one Error to another, till at length by ſeveral Changes in *Religion*, they change the whole of it away, and give themſelves up to total Impiety. For we ſee it daily practiſed among us.

On *Mahomet*'s firſt coming to [r] *Yathreb*, he lodged in the Houſe of *Chalid Abu Job*, one of the chief Men of the Party that called him thither, till he had built himſelf an Houſe of his own, which he immediately ſet about, and adjoyning thereto alſo erected a *Moſque* at

[r] Elmacin lib. 1. c. 1. Abul Feda, &c.

at the ſame time for the exerciſe of his new invented *Religion*; and it is recorded as an inſtance of his Injuſtice, that he [s] violently diſpoſſeſſed certain poor *Orphans*, the Children of an Inferior Artificer a little before deceaſed, of the Ground on which it ſtood, and ſo founded this firſt Fabrick for his Worſhip with the like wickedneſs as he did his *Religion*. And having thus ſetled himſelf in *this Town*, he continued there ever after to the time of his Death. For which reaſon it thenceforth loſing the Name of *Tathreb*, became called [t] *Medinato 'l nabi*, i. e. *The City of the Prophet*, and ſimply *Medina*, by which Name it hath been ever ſince called even unto this day.

[s] Diſputatio Chriſtiani c. 4.

[t] Geographia Nubienſis Clim. 2. part. 5. Append. ad eandem cap. 8. Golii notæ ad Alfraganum p. 98. Abul Feda Alkamus, &c.

From this flight of *Mahomet*, the [u] *Hegira*, which is the *Æra* of the *Mahometans*, begins its Computation. It was firſt appointed by *Omar* the *Third Emperor* of the *Saracens* on this [vv] occaſion. There hapned a conteſt before him about a Debt of Money. The *Creditor* had from his *Debtor* a Bill, where-

[u] Alfraganus cap. 1. Golii notæ ad eundem p. 53. Elmacin. lib. c. 1. & c. 3. Eutychius. Abul Faraghius Abul Feda, &c. Pocockii Spec. Hiſt. Arab. p. 172, 173.

[vv] Ecchelenſis Hiſt. Arab. Part. 1. c. 10.

in

in he acknowledged the Debt, and obliged himſelf to pay it on ſuch a day of ſuch a Month. The Day and the Month being paſs'd, the *Creditor* ſues his *Debtor* before *Omar* for the Money. The *Debtor* acknowledged the Debt, but denied the day of Payment to be yet come, alledging the Month in the Bill mentioned to be that Month next enſuing; but the *Creditor* contended that it was that Month laſt paſt, and for want of a Date to the Bill, it being impoſſible to decide this Controverſy, *Omar* called his *Council* together, to conſider of a method how to prevent this difficulty for the future; where it was decreed, That all Bills and other Inſtruments ſhould ever after have inſerted into them the date both of the day of the *Month*, and alſo of the *Year*, in which they were ſigned. And as to the *Year*, he having conſulted with *Harmuzan*, a Learned *Perſian* then with him, by his advice ordained all Computations to be made for the future from the *Flight of Mahomet* from *Mecca* to *Medina*. And for this reaſon, this *Æra* was called the *Hegira*, which in the *Arabic Language*, ſignifieth a *Flight*. It takes its beginning from the ſixteenth day

day of *July*, in the Year of our *Lord*, Six hundred twenty and two. And ever ſince this Decree of *Omar* (which hapned in the eighteenth Year of it) it hath conſtantly been uſed among the *Mahometans* in the ſame manner, as the Computation from the Incarnation of our *Lord Chriſt* is with us *Chriſtians*. The day that *Mahomet* left *Mecca*, was on [x] the firſt of the *Former Rebia*, and he came to *Medina* on the [y] twelfth of the ſame *Month*. But the *Hegira* begins two Months before, from the firſt of *Moharram*. For that being the firſt *Month* of the *Arabian Year*, *Omar* would make no alteration as to that, but anticipated the Computation fifty nine days, that he might begin his *Æra* from the beginning of that Year in which this *Flight* of the *Impoſtor* hapned, which gave Name thereto. Till the appointing of this *Æra*, it was uſual with the *Arabians* to compute from the laſt great War they were engaged in. And at *Mecca* the *Æra* of the *Elephant*, and the *Æra* of the *Impious War*, being thoſe which they computed by all the time of *Mahomet*, I ſhall give an account of them.

[x] Golii notæ ad Alfraganum p. 52, & 55.
[y] Elmacin lib. 1. c. 1.

The

The *Æra* of the *Elephant* had its beginning from [z] a War which the Inhabitants of *Mecca* had with the *Ethiopians*. It hapned on that very year in which *Mahomet* was born, on this occaſion. About Seventy years before the time of *Mahomet*, there reigned over the *Homerites* an ancient *Nation* of the *Arabs*, lying to the *South* of *Mecca*, a certain *King* called [a] *Du Nawas*, who having imbraced the *Jewiſh Religion*, perſecuted the *Chriſtian*, which had been planted there for at leaſt Three hundred years before, and did the utmoſt he was able to extirpate it out of his *Dominions*. For which purpoſe he made him a *deep Ditch* or *Furnace* in the Earth, and after having heated it with Fire, cauſed all thoſe of the *Chriſtian Religion* to be thrown thereinto, who would not renounce their *Faith*, and turn to *Judaiſm*. During which Perſecution the [b] *Arabian Writers* tell a very memorable Story of a *Chriſtian Woman*, who being brought to the *Furnace* with a Son of hers very young, whom ſhe carried in her Arms, was at the ſight of the Fire ſo afrighted, that ſhe drew back as if ſhe would rather chuſe to comply with the Perſecutors, and

[z] Al Kodai Golii notæ ad Alfraganum p. 54. Pocockii Spec. Hiſt. Arab. p. 173, & 174.

[a] Abul. Feda Al Maſudi. Ecchelenſis Hiſt. Arab. part. 1. c. 10. Pocockii Spec Hiſt. Arab. p. 62.

[b] Al Maſudi Ecchelenſis ib.

and renounce her *Faith*, than thus periſh for it; at which the Child cried out, *Fear not Mother to dye for your Religion, for then after this Fire you ſhall never feel any other.* Whereon the Mother being again encouraged, went on and compleated her *Martyrdom.* This *Perſecution* drove ſeveral of the *Homerite Chriſtians* to fly into *Ethiopia* for ſafety, where making their Complaints to the *King*, who was a *Chriſtian*, of the cruel Perſecution of *Du Nawas* againſt them, prevailed with him to ſend *Aryat* his Unkle, with an Army of Seventy thouſand Men for their Relief; [c] who having overthrown *Du Nawas* in Battle, perſued him ſo hard, that he forced him into the Sea, where he periſhed. Whereon the *Kingdom of the Homerites* fell into the Hands of the *Ethiopians*, and *Aryat* governed it twenty years. After him ſucceeded *Abraham Al Aſhram*, who having built a famous [d] Church at *Sanaa*, the chief City of the *Homerites*, abundance of *Arabians* reſorted thither to the *Chriſtian Worſhip*, ſo that the *Temple of Mecca* began to be neglected, and the *Heathen*

[c] Al Jannabi Ahmed Ebn Yuſef Ecchelenſis Hiſt. Arab. part. 2. c. 1. Pocockii Spec. Hiſt. Arab. p. 63.

[d] Abul Feda Al Jannabi Ahmed Ebn Yuſef Zemachſhari Bidawi & Jallalani in Commentariis ad cap. 105. Alcorani. Pocockii Spec. Hiſt. Arab. p. 64. Golii notæ ad Alfraganum p. 54.

Worſhip

Worſhip there hitherto performed with ſo great Concourſe from all Parts of *Arabia* to grow into decay: At which the Men of *Mecca* were exceedingly diſturbed. For they had the chief of their ſupport from the great reſort of *Pilgrims*, who came thither every year from all Parts of *Arabia* to Worſhip their *Heathen Deities*, and perform their annual ſolemn Ceremonies unto them. And therefore to expreſs their Indignation againſt *this Church*, which ſo much threatned their main Intereſt with total ruin, ſome of them went to *Sanaa*, and getting privately into the *Church*, did in a moſt contumelious manner defile it all over with their Excrements. At which *Abraham* was ſo incenſed, that to revenge the Affront, he ſwore the Deſtruction of the *Temple of Mecca*: And accordingly to effect it marched thither with a great Army, and beſieged the City. But not being able to compaſs his end, (I ſuppoſe for want of Proviſions for his numerous Forces in ſo deſert and barren a Country) he was forced to march back again with Loſs and Diſgrace; and becauſe he had ſeveral *Elephants* in his Army, for that reaſon this was called, *The War of the*

Elephant; and the *Æra* by which they reckoned from it, *The Æra of the Elephant*. And to this War is it, that the 105th *Chapter* of the *Alcoran*, called the *Chapter of the Elephant*, doth relate, where *Mahomet* tells us, How *the Lord treated them that came mounted upon Elephants to ruin the Temple of* Mecca, *and that he defeated their treacherous Deſign, and ſent againſt them great Armies of Birds, which threw down Stones upon their Heads, and made them like Corn in the Field, which is deſtroyed and troden down by the Beaſts.* Where [e] the *Commentators* of the *Alcoran* tell us, That to preſerve the *Temple of Mecca* from the intended Deſtruction, *God* ſent againſt the *Ethiopians* great Armies of Birds, each of which carried three Stones, the one in the Mouth, and the other two in the two Feet, which they threw down upon their Heads, and that thoſe Stones, although not much bigger than Peaſe, were yet of that weight, that falling upon the Helmet, they pierced that and the Man thorough, and that on each of them was written the Name of him that was to be ſlain by it; and that the Army of the *Ethiopians* being thus deſtroyed, *the Temple*

[e] Zamach Shari Bidawi Jallulani, *&c.*

Temple of Mecca was ſaved. For *Mahomet* having reſolved to continue that *Temple* in its former Reputation, and make it the chief place of his *new invented Worſhip*, as it had been before of the *Heathen*; coined this *Miracle* among many others of purpoſe to gain it the greater Veneration in the minds of his deluded Followers, although there might be ſeveral then alive, who were able to give him the lye thereto, it being but fifty four Years before the beginning of the *Hegira* that this War happened. For it was the very Year [f] in which *Mahomet* was born. But perchance this *Chapter* came not forth in publick, till *Othman*'s Edition of the *Alcoran*, which was many years after, when all might be dead that could remember any thing of this War, and the Fable thereby out of danger of being contradicted by any of thoſe who knew the contrary.

[f] Golii notæ ad Alfraganum, p. 54. Pocockii Spec. Hiſt. Arab. p. 64.

The *Æra of the Impious War* began from the twentieth Year of the *Æra of the Elephant*, and had its Name from a terrible War, which was then waged between [g] the *Koraſhites* and *Kaiſailanites*, in which *Mahomet* firſt [h] entred the School

[g] Pocockii Spec. Hiſt. Arab. p. 174. Golii notæ ad Alfraganum, p. 54.

[h] Al Kodai Al Kamus, *&c.* Pocockii Spec. Hiſt. Arab. p. 174. in Margine.

of War under his Unkle *Abu Taleb*, being then twenty Years old. It was called the *Impious War*, becauſe it proceeded to that heat and fury, that they carried it on even in thoſe Months, when it was reckoned impious among them to wage War. For it was [i] an Ancient Conſtitution through all *Arabia* to hold four Months of the Year ſacred, in which all War was to ceaſe. And theſe were the Months of *Moharram*, *Rajeb*, *Dulkaada*, and *Dulhagha*; the Firſt, the Seventh, the Eleventh, and the Twelfth of the Year, in which it was obſerved with the greateſt Religion among all their *Tribes* to uſe no Act of *Hoſtility* againſt each other, but with how great Fury ſoever one *Tribe* might be engaged againſt another (as was uſual among them), as ſoon as any of thoſe *Sacred Months* began, they all immediately deſiſted, and taking off the heads from their Spears, and laying aſide all other Weapons of War, had intercourſe, and intermingled together, as if there had been perfect Peace and Friendſhip between them, without any fear of each other; ſo that if a Man ſhould meet on *thoſe Months* him that had ſlain his Father, or his Brother, he durſt

[i] Al Jauhari Al Shareſtani Al Kamus Cazwini. Golius in notis ad Alfraganum, p. 4, 5, & 9. Pocockii Spec. Hiſt. Arab. p. 174, & 176.

durſt not meddle with him, how violently ſoever his Hatred or Revenge might prompt him to it. And this was conſtantly obſerved among all the *Ancient Arabs*, till broken in this War, which from hence was called the *Impious War*. And in this *Impious War*, [k] *Mahomet* having firſt taken Arms, gave a preſage thereby, to what impious purpoſe he would uſe them all his Life after.

[k] Al Kodai Al Kamus. Pocockii Specim. Hiſt. Arab. p. 174.

But the *Hegira* being that, which all of the *Mahometan Religion* have ever ſince the Conſtitution of *Omar* computed by; the ſubject Matter of the *Hiſtory* which I now write, obligeth me henceforth to make uſe of this *Æra* through the remaining part of it. But becauſe it computeth by *Lunary Years* only, and not by *Solary*; its requiſite that I here inform the Reader of the Nature of thoſe Years, and the manner how the *Hegira* computeth by them. Anciently the *Arabs*, although [l] they always uſed *Lunary Years*, yet by intercalating Seven Months in Nineteen Years, in the manner as do the *Jews*, reduced them to *Solary Years*; and conſequently had their Months always fixed to the ſame Seaſon of the year. But

[l] Al Jauhari Ebnol Athir. Pocockii Specim. Hiſt. Arab. p. 177.

this growing out of uſe about the time of *Mahomet*, their year hath ever ſince been ſtrictly *Lunary*, conſiſting only of Three hundred fifty four Days, eight Hours, and forty eight Minutes, [m] which odd Hours and Minutes in thirty Years, making eleven Days exactly, they do intercalate a Day on the 2d, 5th, 7th, 10th, 13th, 15th, 18th, 21ſt, 24th, 26th, and 29th years of this *Period*. So that their year in thoſe years of this *Period*, conſiſts of three hundred fifty five Days, by reaſon of the intercalated Day, which they then add to the laſt Month of the Year. And this Year, all that profeſs the *Mahometan Religion* have ever made uſe of, and there is a Paſſage in the *Alcoran* [n], whereby they are confined to it. For the *Impoſtor* there calls it an *Impiety to prolong the Year*, that is, by adding an *Intercalary Month* thereto. So that according to this Account, the *Mahometan Year* falling eleven Days ſhort of the *Solary*; it hence comes to paſs, that the beginning of the Year of the *Hegera* is unfixed and ambulatory; (the next year always beginning eleven days ſooner than the former) and therefore ſometimes it happens in *Summer*, ſome-

[m] Golii notæ ad Alfraganum, p. 11. Scaliger de Emendatione temporum, lib. 2. Cap de Anno Hegeræ.

[n] Alcoran. c. 9.

ſometimes in *Spring*, ſometimes in *Winter*, and ſometimes in *Autumn*; and in thirty three Years compaſs goes thorough all the different Seaſons of the Year, and comes about again to the ſame time of the *Solary Year*, although not exactly to the ſame Day. Which being like to create ſome Confuſion to us who are uſed to the *Solary Year*; to prevent this, after the Year of the *Hegera*, in the Margin I add the day of the Month in the Year of our *Lord* in which it begins. The Months of the *Arab Year* are as followeth: 1. *Moharram*, 2. *Saphar*, 3. *The former Rabia*, 4. *The later Rabia*, 5. *The former Jomada*, 6. *The later Jomada*, 7. *Rajeb*, 8. *Shaban*, 9. *Ramadan*, 10. *Shawall*, 11. *Dulkaada*, 12. *Dulhagha*. The firſt hath thirty Days, and the ſecond twenty nine, and ſo alternatively to the end of the Year, only on the Intercalary Years, *Dulhagha* hath thirty Days, becauſe of the Day added; but on all other Years only twenty nine.

The firſt thing that *Mahomet* did after his having ſetled himſelf at *Medina*, was to Marry his Daughter *Fatima* to his Couſin *Ali*. She was the only

Heg. 1. July 16. A.D. 622.

[o] Elmacin lib. 1. c. 1. Abul Feda, *&c.*

only Child then living of ſix, which were Born to him of *Cadigha*, his firſt Wife; and indeed the only one which he had notwithſtanding the multitude of his Wives [p] that ſurvived him, whom he exceedingly loved, and was uſed to give great Commendations of her, reckoning her among the perfecteſt of Women. For he was [q] uſed to ſay, that among Men there were many perfect, but of Women he would allow only four to be ſuch, and theſe were *Aſiah*, the Wife of *Pharoah*; *Mary*, the Mother of *Chriſt*; *Chadigha* his Wife; and *Fatima* his Daughter. From her all that pretend to be of the Race of *Mahomet* derive their deſcent.

[p] Abul Faraghius, p. 103.

[q] Abul Feda. Pocockii Specim. Hiſt. Arab. p. 183.

And now the *Impoſtor* having obtained the end he had been long driving at, that is, a *Town* at his command, where to arm his Party, and lead them with ſecurity for the further proſecution of his Deſign, he here enters on a new Scene. Hitherto he had been preaching up his *Impoſture* for thirteen years together; for the remaining ten years of his Life he takes the Sword and fights for it. He had long been teaſed and perplexed at *Mecca* with Queſtions and Objections, and Diſputes about what

what he preached, whereby being often gravelled and nonplus'd, to the laughter of his Auditors, and his own Shame and Confuſion, out of hatred to this way [r] he henceforth forbids all manner of diſputing about his *Religion*; and that he might be ſure to have no more of it, makes it for the future to be no leſs than death for any one in the leaſt to contradict or oppoſe any of the Doctrines which he had taught. The way that his *Religion* was to be propagated, he now tells his Diſciples was not by Diſputing, but [r] by Fighting, and therefore commands them all to arm themſelves, and ſlay with the Sword all thoſe that would not imbrace it, unleſs they ſubmitted to pay *an Annual Tribute* for the redemption of their Lives. And according to this his Injunction, even unto this day, all who live under any *Mahometan Government*, and are not of their *Religion*, [t] pay an Annual Tax for a conſtant Mulct of their Infidelity (which in *Turkey* [u] is called the *Carradge*) and are ſure to be puniſhed with [vv] death, if in the leaſt they contradict, or oppoſe any Doctrine that is received among them to have been taught by *Mahomet*. And certainly

[r] Alcoran, c. 4. Cantacuzen. Orat. 1ª. Sect. 12. Johannes Andreas, c. 12.

[r] Alcoran, c. 2, 3, 4, 9, *&c.* Johannes Andreas, c. 12. Diſputatio Chriſtiani, c. 8. Cantacuzeni Orat. 1ª. Apolog. 4. Richardi Confutatio, c. 10.

[t] Thevenot, Part. 1. lib. 1. c. 55.

[u] Thevenot, Part 1. Book 1. c. 28.

[vv] Cantacuzen. Orat. 2. Sect. 5. Thevenot, Part 1. lib. 1. c. 28.

tainly there could not be a wiſer way deviſed for the upholding of ſo abſurd an *Impoſture*, than by thus ſilencing under ſo ſevere a penalty all manner of Oppoſition and Diſputes againſt it.

After the *Impoſtor* had ſufficiently infuſed this *Doctrine* into his *Diſciples*, he next proceeds to put it in practice; and having erected his *Standard*, calls them all to come armed thereto, where having enrolled them all for the War, [x] he gave his *Standard* to his Unkle *Hamza*, conſtituting him thereby his *Standard-bearer*; and out of the ſpecial confidence he had in him, ſent him out on the firſt Expedition which was undertaken in his Cauſe. For underſtanding that [y] *the Caravan of Mecca* was now on the Road in their return from *Syria*, he ordered out *Hamza* with a Party of Thirty Horſe to way-lay and plunder them, and he having accordingly poſted himſelf in a Wood in the Countrey of *Tamara*, by which they were to paſs there, tarried their coming; but on their approach, finding them guarded with Three hundred men, ſent from *Mecca* to convoy them ſafe home, he durſt not ſet upon them, but fled, and returned to *Medina*, without effecting any thing.

[x] Elmacin lib. 1. c. 1.

[y] Elmacin ib. Diſputat. Chriſtiani, c. 4.

And

And ſeveral other Expeditions which were this Year undertaken of the ſame nature, had no better ſucceſs.

The next Year a very rich *Caravan* going from *Mecca* towards *Syria*, and carrying a great quantity both of Goods and Money which belonged to the Merchants of *Mecca*, that traded into that Countrey, he went out with Three hundred and nineteen men to intercept it. Heg. 2. July 5. A. D. 623.

But [a] coming up with them at a place called *Beder*, he found them guarded by a Convoy of a Thouſand men, under the Command of *Abu Sophian*, whereon a fierce Battel enſued between them; but *Mahomet* gaining the Victory, *Abu Sophian* made as good a Retreat as he could back again to *Mecca*, ſaving moſt of the *Caravan* with him, at which *Mahomet*'s Men much [b] repined. However great Spoils were gained by them in this *Battel*, which had like to have made a Quarrel among them about the diviſion. For the *Army* conſiſting of two Parties, the Men of *Medina*, who were called the *Anſars*, that is, *Mahomet's Helpers*; and the Men of *Mecca*, who were called the *Mohagerins*, that is, *the Companions of his flight*; the [c] former would have had

[a] Elmacin lib. 1. c. 1. Abul Faraghius, p. 102. Alcoran, c. 3. & Commentatores in illud caput.

[b] Alcoran, c. 3.

[c] Hottingeri Bibliotheca Orientalis, c. 2. ad Suratam Octavam Alcorani.

had a larger ſhare than the latter. To ſalve this Controverſy, *Mahomet* compoſed the Eighth Chapter of his *Alcoran*, wherein he adjudgeth the fifth part to himſelf, and the reſt to be equally divided between them.

The Succeſs of this Battel gave great encouragement to the *Impoſtor*, and his party. He frequently brags of it in his *Alcoran*, and would have it believed that [d] two *Miracles* were wrought for his obtaining of it; the firſt, That *God* made his Enemies ſee his Army as double to what it was, which helped to diſmay them; and the ſecond, That he ſent *Troops of Angels* to his aſſiſtance, which helped to overcome them. They were to the number of Three thouſand (as [e] he himſelf tells us); but being inviſible to every one's Eyes but his alone, the credit of it ſtands upon no better foundation, than the reſt of his *Impoſture*, his own ſingle *Teſtimony* only.

[d] Alcoran, c. 3. Bidawi.

[e] Alcoran, c. 3.

This Year he altered the [f] *Kebla*, that is the place towards which they directed their Prayers. For it was uſual among the People of the *Eaſt* of all *Religions*, to obſerve one particular point of the *Heavens*, towards which they all turned their Faces when they prayed.

[f] Abul Faraghius, p. 102. Al Kodai. Abul Feda. Johannes Andreas, c. 6.

The

The *Jews*, in what part of the World ſoever they were, prayed with their Faces [g] towards *Jeruſalem*, becauſe there was their *Temple*; the *Arabians* [h] towards *Mecca*, becauſe there was the *Caaba*, the chief place of their *Heathen Worſhip*; the *Sabians* [i] towards the *North Star*; and the *Perſian Idolaters*, who held *Fire* and *Light* to be their chief *Gods*, [k] towards the *Eaſt*, becauſe from thence the *Sun* did ariſe, which they held to be the chief Fountain of both. *Mahomet* from the beginning of his *Impoſture* had directed his *Diſciples* to pray [l] with their Faces towards *Jeruſalem*, which he was uſed to call the *holy City*, and the *City of the Prophets*, and intended to have ordered his *Pilgrimages* thither, and to have made it the chief place where all his Sect were to worſhip. But now finding that his Followers ſtill bore a ſuperſtitious veneration to the *Temple of Mecca*, which had for many Ages before been the chief place of the *Idolatrous Worſhip* of the *Arabians*, and that it would be a very prevalent Argument to reconcile his Fellow *Citizens* to him, if he ſtill preſerved their *Temple* in its former honour, he changed his former Law to ſerve his preſent

[g] Daniel, c. 6. v. 10. Buxtorfii Synagoga Judaica, cap. 10. Maimonides in Halachoth Tephillah, c. 1. Sect. 3.
[h] Abul Faraghius, p. 102.
[i] Abul Faraghius, p. 184.
[k] Pocockii Specim. Hiſt. Arab. p. 148.
[l] Abul Feda. Abul Faraghius, p. 102. Johannes Andreas, c. 6. Pocockii Spec. Hiſt. Arab. p. 175.

preſent purpoſe, and henceforth directed his *Diſciples* to pray with their Faces towards [m] *Mecca*, and ordained the *Temple* of that place, which from its ſquare form was called the *Caaba* (that word ſignifying a ſquare in the *Arabic Tongue*) to be the chief place of worſhip for all of his *Religion*, to which they were ſtill to perform their *Pilgrimages* as in former times. And to this Change he was the more inclined out of his averſion to the *Jews*, againſt whom having about this time contracted an irreconcileable hatred, he liked not any longer to conform with them in this Rite. And that his *Followers* might be diſtinguiſhed from them in this particular, is the reaſon [n] which he himſelf gives for this change. However, [o] many of his Diſciples were much ſcandalized hereat, judging no truth nor ſtability in that *Religion*, which was ſo often given to change, and ſeveral left him thereon.

[m] Alcoran, c. 2. Johannes Andreas, c. 2. & c. 6.

[n] Alcoran, c. 2.

[o] Johannes Andreas, c. 6.

From this time, the more to magnify the *Temple of Mecca*, and to give the greater honour and reputation thereto, have we all thoſe Fabulous Stories invented, which the *Impoſtor* tells us concerning

cerning it. As that it was [p] firſt built in *Heaven* to be the place where the *Angels* were to worſhip, and that *Adam* worſhipped at it while in *Paradiſe*; but being caſt down from thence (for they place *Paradiſe* in *Heaven*) he prayed *God*, that he might have ſuch a *Temple* on *Earth*, towards which he might pray, and go round it in holy worſhip unto him in the ſame manner as the *Angels* went round that which he had ſeen in *Heaven*: That thereon *God* ſent down the ſimilitude of that *Temple* in Courtains of Light, and pitched it at *Mecca* in the place where the *Caaba* now ſtands, which is, ſay they, exactly under the *Original*, which is in *Heaven*: That there, after the death of *Adam*, *Seth* built it with Stones and Clay; and that all the People of *God* there worſhipped till the *Flood*, by which it being overthrown, *God* commanded *Abraham* again to rebuild it, having ſhewn him the form of the Fabrick in a Viſion, and directed him to the place by his viſible *Shecinah* reſiding on it: That accordingly [q] *Abraham* and *Iſmael* rebuilt it in the place where it now ſtands: And that *Iſmael* ever after, living at *Mecca*, there worſhipped *God* with the true Worſhip; but

[p] Shareſtani Pocockii Spec. Hiſt. Arab. p. 115. Sionitæ Appendix ad Geographiam Nubienſem c. 7.

[q] Alcoran, c. 2, 3, & 22. Al Jannabi in vita Abrahami Shareſtani Zamach Shari ad cap. 2dum Alcorani Sharifol. Edriſi. Liber Agar. Johannes Andreas, c. 1.

but his Poſterity afterwards corrupted it with *Idolatry*, and prophaned this holy *Temple* with *Idols*, from which he was now to purge it, and conſecrate it anew to the true Worſhip of *God*, to which it was primitively intended. And he did not only thus retain *the Temple of Mecca*, but alſo the *Pilgrimages* thither, and all the abſurd Rites which were performed at them in the times of *Idolatry*. For theſe being the things which long uſe had created a great veneration for in the minds of the *Arabians*, by adopting them all into his *new Religion* he made it go down the eaſier with them. And indeed this was the principal piece of his Craft, ſo to frame his *new Religion* in every particular, as would beſt take with thoſe, to whom he propoſed it.

As to this *Temple of Mecca*, and what it was before *Mahomet*, all that is true of it, is this. It was an *Heathen Temple* in the ſame veneration among the *Arabs* that the *Temple of Delphos* was among the *Greeks*, whither all their [r] *Tribes* for many Ages came once a year to perform their *Idolatrous Ceremonies* to their *Gods*, till at length *Mahomet* having forced them to exchange their *Idolatry*

[r] Shareſtani Golii notæ ad Alfraganum, p. 8, & 9. Makriſi Pocockii Spec. Hiſt. Arab. p. 177, & 311.

latry for another *Religion* altogether as bad, made this *Temple* alſo undergo the ſame change, by appointing it thenceforth to be the chief place for the performing of that falſe Worſhip, which he impoſed, in the ſame manner, as it was before of that which he aboliſhed, and ſo it hath continued ever ſince.

This ſame Year he alſo appointed the Month of [f] *Ramadan* to be a Month of *Faſt*. At his firſt coming to *Medina*, [t] finding the *Jews* obſerving the celebration of their great *Faſt of the Expiation* on the Tenth of their Firſt Month, which is *Tiſri*, he asked what it meant? and being told it was a *Faſt* appointed by *Moſes*, he replied, that he had more to do with *Moſes* than they, and therefore ordained the Tenth day of *Moharram*, the Firſt Month of the *Arab Year*, to be a *ſolemn Faſt* with his *Muſſlemans* in imitation hereof, which by a name alſo borrowed from the *Jews*, he called *Aſhura*, which is the ſame with the *Hebrew Aſhor*, that is, the *Tenth*, it being the [u] Tenth day of the Month *Tiſri* on which this *Faſt of the Expiation* was kept among them. And he did alſo at firſt adopt other of their *Faſts* into his Religion, hoping by theſe means to win them

[f] Abul Faraghius p. 102. Alkodai.
[t] Al Kazwini Pocockii Specim. Hiſt. Arab. p. 309.
[u] Leviticus c. 16. v. 29. Miſna in Tract. *Yoma* & Maimonides in Tract *Yom. Kippur.*

them over unto him. But finding them ſtill to oppoſe him all they could, and on all occaſions to perplex him and his *Followers* with Queſtions and Difficulties about his *Religion*, which he could not find Anſwers for, and on the account hereof to diſparage and deride him and his *Impoſture*, he contracted that averſion and hatred againſt them, that he reſolved to differ from them [vv] in this too, as well as in the particular laſt mentioned; and therefore aboliſhing the ſaid *Faſts*, which he had taken from them, in imitation of the Chriſtian way, with whom about this time (it ſeems) he was very deſirous to ingratiate himſelf, he appointed the whole Month of *Ramadan* to be as it were his *Lent*, or a continued time of ſolemn faſting. And this Year the Month of *Ramadan* beginning in the Month of *March*, it did now exactly fall in with the time of the *Chriſtian Lent*. But the reaſon which he himſelf gives for his appointing of it was, becauſe [x] on this Month, as he pretends, the *Alcoran* firſt came down from *Heaven* to him, that is, that *Chapter* of it which he firſt publiſhed. Before it was a Month uſually [y] dedicated to Jollity and good Chear among

[vv] Ebnol Athir.

[x] Alcoran c. 2.

[y] Ebn Ahmed Al Makrizi Pocockii Spec. Hiſt. Arab. p. 175.

among the *Arabs*, and while they intercalated the Year, always fell in the heat of Summer; and therefore it was called *Ramadan*, [z] becauſe of the *Ramado'l Har*, i. e. *the vehemency of the heat*, which then hapned.

[z] Al Jauhari Ebnol Athir. Golii notæ ad Alfraganum p. 7. Pocockii Spec. Hiſt. Arab. p. 176.

The reſt of this Year [a] he ſpent in Predatory Excurſions upon his Neighbours, robbing, plundering, and deſtroying all thoſe that lived near *Medina*, who would not come in and imbrace his *Religion*.

[a] Elmacin. Abul Faragius.

The next Year he made War [b] upon thoſe *Tribes* of the *Arabs*, which were of the *Jewiſh Religion* near him; and having taken their *Caſtles*, and reduced them under his Power, ſold them all for Slaves, and divided their Goods among his *Followers*. He being exceedingly exaſperated againſt *Caab*, one of their *Rabbies*, this War was principally undertaken for his ſake, that he might take him [c] and put him to death; but not being able to light on him in any of thoſe Places which he had taken, he ſent out Parties to ſearch after him, ordering them to kill him wherever they ſhould find him. The reaſon [d] of his bitter hatred againſt him was this. *Caab*

Heg. 3. June 24. A.D. 624.

[b] Elmacin lib. 1. c. 1.

[c] Elmacin. ib.

[d] Ecchelenſis Hiſt. Arab. part. 1. c. 1. & Eutych. Vindicat p. 303, & 304.

was a very eminent Poet among the *Arabians*, and having a *Brother* called *Bejair*, that had turned *Mahometan*, he made a very *Satyrical Poem* upon him for this Change, wherein he ſo terribly galled the *Impoſtor*, that he could not bear it, but reſolved to revenge the Affront with his deſtruction, if ever he could get him into his hands. For ſome time *Caab* eſcaped all the Snares which he laid for him; but after his power had encreaſed ſo far, that the greater part of *Arabia* had ſubmitted to him, he found he could be no longer ſafe, but by making his peace with him, and therefore to purchaſe it, came in unto him, and profeſſed himſelf a *Mahometan* alſo. Hereon *Mahomet* bad him repeat that *Poem* which had ſo much offended him, which he did, putting the name of *Abu Beker* in every Verſe, where formerly was the name of *Mahomet*; but this not doing, *Mahomet* would not give him his pardon, although at that time he did not take any advantage of his voluntary coming in unto him. Whereon putting his Wits to work, he had recourſe to this farther Device for the obtaining of his ſecurity from him. For being informed that *Mahomet* had lately

gotten

gotten a new *Miſtreſs*, whom he exceedingly doted upon, and much regretted her abſence from him while then abroad upon the Wars; the *crafty Jew* ſtruck in with this Paſſion for the mollifying of him, and compoſed an excellent Poem in her commendation, which having repeated before him, he ſo took the heart of the *old Lecher* thereby, that he not only pardoned him, but alſo received him into the number of his particular *Favourites*, and made him one of his chief *Confidents* ever after. And as a mark of his Favour then beſtowed on him the Cloak which he wore, which being kept by him out of an affected veneration to the *Impoſtor*, as an holy Relict, was afterwards bought by *Moawias*, when he came to the *Empire*, for Thirty thouſand pieces of Gold, and was made the *Robe* which he and all his *Succeſſors* of the Houſe of *Ommia* conſtantly wore on all Solemn Occaſions. And it's ſaid of this *Caab*, that he afterwards became ſo intimate with *the Impoſtor*, that he took him into his greateſt Secrets, even to that of the *Impoſture* it ſelf, in compoſing the *Alcoran*, for which his great Skill in the *Arabick Language*, and all other Learn-

ing then in uſe among them, exceedingly qualified him.

Towards the end of this year hapned the Battel of *Obud*, which had like to have proved fatal to the *Impoſtor*. For [e] *Abu Sophian*, to revenge the laſt Year's Affront, marched againſt him with an Army of Three thouſand Foot, and Two hundred Horſe; and having ſeized the Mountain of *Obud*, [f] which was only four miles diſtant from *Medina*, he ſo diſtreſſed that place from thence, that *Mahomet* was forced to hazard Battel to diſlodge him from that Poſt, although he could make no more than a Thouſand men to lead out againſt him. However, in the firſt Conflict he had the better, but at laſt being overborn by the number of the Enemy, he loſt many of his men, and among them *Hamza* his Unkle, who bore the *Standard*, and was himſelf grievouſly wounded in ſeveral places, and had been ſlain, but that *Tilhah, one of his Companions, and Nephew to Abu Beker*, came in to his reſcue, in which Action [g] he received a wound in his Hand, which deprived him of the uſe of ſome of his Fingers ever after.

To ſalve the Objections which were raiſed againſt him on this Defeat, he was

[e] Elmacin lib. 1. c. 1. Abul Faraghius p. 102.

[f] Geographia Nubienſis Clim. 2. part. 5.

[g] Diſputatio Chriſtiani c. 5. *with which compare* Abul Faraghius p. 117. *For there it is ſaid* Tilha *had a lame Hand.*

was much put to it. Some [h] argued against him, How he that was a *Prophet of God*, and ſo much in his favour, as he pretended, could be overthrown in Battel by the *Infidels*. And others murmured as much for the loſs of their Friends and Relations, who were ſlain in the Battel. To ſatisfy the former, he laid the cauſe of the overthrow on the Sins of ſome that followed him; and ſaid, that for this reaſon *God* ſuffered them to be overthrown, that ſo the Good might be diſtinguiſhed from the Bad, and thoſe who were *true Believers* might on this occaſion be diſcerned from thoſe who were not. And to ſtill the Complaints and Clamours of the latter, he invented his Doctrine of *Fate* and *Deſtiny*, telling them, that thoſe who were ſlain in the Battel, though they had tarried at home in their Houſes, muſt have died notwithſtanding when they did, the time of every man's Life being predeſtinated and determin'd by *God*, beyond which no caution is able in the leaſt to prolong it; That the *Deſtiny* of all is ſtated to an hour, which cannot be altered; and therefore thoſe who were ſlain in the Battel, died no ſooner than they muſt otherwiſe have done;

[h] Alcoran c. 3.

but in that they died fighting for the *Faith*, they gained the advantage of the Crown of *Martyrdom*, and the Rewards which were due thereto in *Paradiſe*, where he told them they were alive with *God* in Everlaſting Bliſs, which was of greater advantage than all the *Treaſures* in the world could in this Life have been unto them: That they were there rejoycing very much, that they had laid down their Life ſo happily, as by thus fighting in the *Cauſe of God*, and *his Law*, and were expreſſing among themſelves exceeding gladneſs, that thoſe who ran to hinder them from going to the Battel, met them not. Both which *Doctrines* he found ſo well to ſerve his turn, that he propagated them on all occaſions after. And they have been the darling [i] Notions of all this *Sect* ever ſince, eſpecially in their Wars, where certainly nothing can be more conducive to make them fight valiantly, than a ſetled Opinion, That whatever Dangers they expoſe themſelves to, they cannot die either ſooner or later than is otherwiſe unalterably predetermined that they muſt; and that, in caſe this predetermined time be come, in dying fighting for their *Religion*, they ſhall

[i] Ricaut's *Hiſtory of the Preſent State of the* Ottoman *Empire Book* 2. *Chap.* 8.

ſhall obtain that happineſs, as to become *Martyrs* thereby, and immediatly enter into *Paradiſe* for the reward hereof.

In the fourth Year of the *Hegira* he waged War [k] with the *Nadorites*, a *Tribe* of the *Jewiſh Arabs* in his Neighbour hood, whom he preſſed ſo hard, that he forced them to leave their *Caſtles*; part of them retiring to *Chaibor*, a City belonging to thoſe of their *Religion*; and part flying into *Syria*. Thoſe later that fled into *Syria*, *Mundir Ebn Omar* with a party of the Men of *Medina* perſued after, and having overtaken them near the Borders of that Country, put them all to the Sword, excepting only one Man that eſcaped. With ſuch Cruelty did thoſe *Barbarians* firſt ſet up to fight for that *Impoſture*, they had been deluded into. This ſame Year he fought the ſecond Battle of *Beder*, and had many other Skirmiſhes with thoſe who refuſed to ſubmit to him, in which he had ſometimes proſperous, and ſometimes dubious Succeſs.

Heg. 4. June 13. A.D. 625.

[k] Elmacin lib. 1. c. 1. Abul Faraghius p. 102.

But while his *Army* was abroad on theſe Expeditions, ſome of his Principal

pal Men engaging at Play and Drink, in the heat of their Cups fell a quarrelling, which raiſed ſuch a diſturbance among the reſt of his Men, that they had like to have fallen all together by the Ears, to the confounding of him and all his deſigns; and therefore for the preventing of the like miſchief for the future [1], he forbad the uſe of Wine, and all Games of Chance ever after. And to make his Prohibition the more influential, he backs it with a [m] *Fable* of two *Angels*, called *Arut* and *Marut*, who he tells us were in times paſt ſent down from *Heaven* to adminiſter Juſtice, and teach men Righteouſneſs in the *Province* of *Babylon*; That while they were there, a certain Woman coming to them for Juſtice, invited them home to Dinner, and ſet *Wine* before them, which God had forbidden them to drink; but being tempted by the pleaſantneſs of the Liquor to tranſgreſs the Divine Command, they became ſo Drunk, that they tempted the Woman to lewdneſs; who promiſed to conſent on condition that the one of them ſhould firſt carry her to *Heaven*, and the other bring her back again. But the Woman being got to *Heaven* would not

[1] Al Kodai Pocockii Specim. Hiſt. Arab. p. 175. Alcoran, cap. 5.

[m] Alcoran, cap. 2. Zamach Shori & Bidawi alii Commentatores ad illud caput. Dialogus Mahometis cum Abdollah. Richardi Confutatio Legis Saracenicæ, c. 4. Cantacuzen. Orat. 2. Sect. 15. Bellonius, lib. 3. c. 6. Guadagnol. Tract 2. c. 4. E libro Agar.

not come back again, but declared to *God* the whole matter. Whereon for reward of her Chaſtity, ſhe was made the *Morning Star.* And the *Angels* having this Option given them, whether they would be puniſhed for their wickedneſs either now or hereafter, choſe the former; whereon they were hung up by the Feet by an Iron-chain in a certain Pit near *Babylon*, where they are to continue ſuffering the Puniſhment of their Tranſgreſſion till the *Day of Judgment.* And that for this reaſon, God forbad the uſe of *Wine* to all his Servants ever after. But [n] *Busbequius*, and out of him [o] *Ricaut* give the reaſon of his forbidding the uſe of *Wine* from another occaſion, which they thus relate, Mahomet *making a Journey to a Friend of his, at Noon entred into his Houſe, where there was a Marriage Feaſt, and ſitting down with the Gueſts, he obſerved them to be very merry and jovial, kiſſing and imbracing one another, which was attributed to the chearfulneſs of their Spirits raiſed by the Wine, ſo that he bleſſed it as a ſacred thing in being thus an Inſtrument of much Love among Men. But returning to the ſame Houſe the next day, he beheld another face of things, as Gore-blood*

[n] Epiſt. 3.

[o] *Hiſtory of the Preſent State of the* Ottoman *Empire*, Book 2. Chap. 25.

blood on the Ground, an Hand cut off, an Arm, Foot, and other Limbs diſmembred; which he was told was the effect of the Brawls and Fighting, occaſioned by the Wine, which made them Mad, and inflamed them into a Fury thus to deſtroy one another. Wheron he changed his mind, and turned his former Bleſſing into a Curſe, and forbad it ever after to all his Diſciples. But he himſelf ſeems totally to refer the reaſon of the Prohibition to the Quarrel, which *Wine* and *play at Games of Chance* had cauſed among them. For in the 5th Chapter of the *Alcoran*, where he gives his *Law* concerning this matter; his words are, *The Devil deſires to ſow Diſſention and Hatred among you through Wine, and Games of Chance, to divert you from remembring God, and praying unto him. Abandon Wine and Games of Chance. Be obedient to God, and the Prophet his Apoſtle, and take heed to your ſelves.* The truth of the matter is, the *Arabians* [p] were given to drink *Wine* to great exceſs, when they could come by it, and being of an hot Temper, as living moſt of them within the *Torrid Zone*, were liable to be inflamed by it into the higheſt Diſorders; and this *Mahomet*

[p] Ecchelenſis, Hiſt. Arab. Part 1. c. 5. Richardi Confutatio, c. 8.

met having had ſufficient experience of, particularly in the dangerous Inſtance I have mentioned, did in reſpect of his *Arabians*, prudently enough provide againſt the like miſchief for the future by thus taking away the Cauſe from whence it did flow.

The next Year was the War of the *Ditch*, where *Mahomet* was in great danger of being totally ruined. For the Men of *Mecca* having entred into Confederacy with ſeveral of the *Tribes* of the *Jewiſh Arabians*, to whom he had declared himſelf a mortal Enemy [q], marched againſt him under the Command of *Joſeph*, the Brother of *Abu Sophian*, with an Army of ten thouſand Men. *Mahomet* marched forth to meet them, but being terrified with their number by the advice of *Abdollah Ebn Salem*, the *Perſian Jew* abovementioned, (whom *Elmacinus* calls *Salman*) fortified himſelf with a *Deep Ditch*, within which Intrenchment the Enemy beſieged him many days, which time the crafty *Impoſtor* imployed to corrupt over to his Intereſt their Leading-men. In which attempt having ſucceeded with ſome of them, he did by their means ſow ſuch

Heg. 5. June 2. A. D. 627.

[q] Elmacin. lib. 1. c. 1. Abul Faraghius, p. 102.

ſuch Diſſentions among the reſt, as ſoon extricated him from all this danger he was fallen into, which hapned on this occaſion. There was then in the Enemies Camp, [r] *Amrus Ebn Abdud*, an Eminent *Koraſhite*, and Unkle to *Ali*, who having the Reputation of being the beſt Horſe-man in *Arabia*, to ſhew his Manhood while the two Armies lay thus idle againſt each other, rode up to *Mahomet's* Trenches, and challenged any of his Army to fight with him in a *ſingle Combat*. *Ali*, although his *Nephew*, accepts the *Challenge*, and having ſlain *Amrus*, and alſo another that came to his aſſiſtance, thoſe whom *Mahomet's Inſtruments* had wrought into a Diſſention from the reſt took this opportunity [f] to deſert the *Camp*, and march home. Whoſe Example the reſt in this Conſternation following, the whole Army broke up and ſeparated. And ſo this War, from which ſo much was expected, ended in nothing, but the loſs of ſix Men on *Mahomet's* ſide, and three on the other.

[r] Ecchelenſis, Hiſt. Arab. Part 1. c. 3. Abul Faraghius, p. 102.

[f] Abul Faraghius, p. 102. Elmacin. lib. 1. c. 1.

But though the *Enemy* could make no uſe of the advantage they had, yet [t] *Mahomet* knew how to make the beſt of that which they gave him by this Retreat.

[t] Elmacin, lib. 1. c. 1.

Retreat. And therefore immediately marching after the *Cozaites*, one of the *Jewiſh Tribes* confederated againſt him, beſieged them in their Fortreſſes, and forced them to ſurrender at Mercy to *Saad Ebn Maad*, one of his chief Commanders. But he being ſore of a Wound he had received at the War of the *Ditch*, in revenge thereof cauſed the Men, and among them *Habib Ebn Atab*, their chief Commander, to be put to the Sword, and the Women and Children to be ſold for Slaves, and all their Goods to be given for a Prey unto his Soldiers; and as ſoon as this was executed, died himſelf of the Wound, which he had thus cruelly revenged.

In the ſixth Year he ſubdued [u] the *Lahianites*, the *Muſtalachites*, and ſeveral other Tribes of the *Arabs*. The *Muſtalachites* were of the Poſterity of the *Chozaites*, whom *Coſa* expelled out of *Mecca*. *Mahomet* having overthrown them in Battle, ſlew moſt of the Men according to his bloody manner, and took their Wives and Children Captives, among whom finding *Juweira*, the Daughter of *Hareth*, a Woman of excellent Beauty, [x] he fell in Love with her,

Heg. 6. May 23. A.D. 627.

[u] Abul Faraghius, p. 102. Elmacin. lib. 1. c. 1.

[v] Abul Feda Pocockii Specim. Hiſt. Arab. p. 42.

[x] Elmacin, lib. 1. c. 1.

her, and took her to him to Wife, and for her ſake releaſed all of her Kindred that were found among the Captives.

And now the *Impoſtor* after ſo many advantages obtained in his Wars, being much increaſed in ſtrength [y], marched his Army againſt *Mecca*, and at *Hadibia*, a place near that City, on the Road from thence to *Jodda*, a Battle was fought between them, the conſequence of which was, that neither ſide gaining any advantage over the other, they there agreed on a *Truce* for ten Years. The Conditions of which were, That all within *Mecca*, who were for *Mahomet* might have liberty to joyn themſelves to him; and on the other ſide, Thoſe with *Mahomet*, who had a mind to leave him, and return to their Houſes in *Mecca*, might alſo have the ſame liberty. But for the future, if any of the Citizens of *Mecca* ſhould go over to *Mahomet* without the Conſent of the *Governor of the City*, he ſhould be bound on remand to render them unto him. And that if *Mahomet*, or any of his Party had a mind to come into the *City*, they might have liberty ſo to do at any time during the *Truce*, provided

[y] Elmacin, lib. 1. c. 1.

provided they came unarmed in a peaceable way, and tarried not above three days at a time.

By this Truce, *Mahomet* being very much confirmed in his Power, took on him [z] thenceforth the Authority of a *King*, and was inaugurated by the Chief Men of his Army under a Tree near *Medina*, which immediately (it ſeems curſed by the Authority given ſo wicked an *Impoſtor* under it) withered away and periſhed, which the *Mahometans* themſelves relate, but make another Interpretation of it.

[z] Elmacin, ib.

On *Mahomet*'s having thus made *Truce* with the Men of *Mecca*, and thereby obtained free acceſs for any of his Party to come into that *City*; he thenceforth ordained them to make their [a] *Pilgrimages* thither, which have ever ſince with ſo much *Religion* been obſerved by all of his *Sect* once every Year. This was an Ancient Rite of the *Heathen Arabs*, it having been a conſtant Uſage [b] among them for many Ages foregoing to come once a Year to the *Temple of Mecca*, there to worſhip their *Heathen Deities*. The time of this their *Pilgrimage* [c] was in the Month of *Dulhagha*;

[a] Al Kodai. Pocockii Spec. Hiſt. Arab. p. 175.

[b] Vide ſupra ad Annum Hegeræ ſecundum.

[c] Shareſtani Makrizi Golii notæ ad Alfraganum, p. 8 & 9. Pocockii Spec. Hiſt. Arab. p. 177.

and on the tenth Day of that Month was their great *Feſtival*, in which the chiefeſt Solemnities of their *Pilgrimage* were performed, and therefore it was called *Ayd al Cabir*, i. e. *the great Feaſt*; and alſo, becauſe theſe Solemnities did chiefly conſiſt in offering up Sacrifices and Oblations, *Ayd al Korban*, that is, *The Feaſt of Oblation*; and the whole Solemnity, *Al Hagha*, i. e. *The Solemn Feſtival*, in the ſame Senſe as the *Hebrew* word *Chag*, from which it is derived, ſignifieth any of the three *Solemn Feſtivals*, on which the *Jews* were thrice every Year to appear before the *Lord* at the *Temple of Jeruſalem*. And from hence the Month in which this *Feſtival* falls, is called among them *Dulhagha*, which is as much as to ſay, *The Month of the Solemn Feſtival*. And that all might have free liberty ſafely to come to this *Feſtival* from all Parts of *Arabia*, and again ſafely return, was the reaſon that not only this *Month*, but alſo the preceding and following were held *Sacred* among them, in which it was not lawful to uſe any Act of Hoſtility againſt any Man, as I have afore ſhewn. And therefore this *Solemn Pilgrimage to Mecca* having been a *Religious Uſage*, which

which all the *Tribes of the Arabs* had long been devoted to, and was had in great Veneration among them, *Mahomet* thought not fit to ruffle them with any Innovation in this matter, but adopting it into his *Religion*, retained it juſt in the ſame manner as he found it practiſed among them with all the ridiculous Rites appendant thereto, and ſo it is obſerved even unto this day by all of that *Religion*, as one of the *Fundamental Duties* of it. For the *Crafty Impoſtor* taught them concerning it (as he did of all the other *Heathen Rites of the Arabs*, which he found neceſſary to retain) that it was a *Command* from *God* to *Abraham* and *Iſmael*, annually to obſerve this *Pilgrimage* to *Mecca*; and that it was given unto them on their rebuilding the *Caaba*; and that at firſt it was only uſed to the Honour of *God*, in the coming of all the *Arabs* thither once every Year, there to worſhip together before him in one Holy Aſſembly, in the ſame manner as the *Jews* were after commanded thrice every Year to worſhip before him in their three Solemn Feſtivals at *Jeruſalem*: But that in proceſs of time it became perverted to *Idolatry*, from which he

was now commanded again to reſtore it to its primitive uſe. And in the making of this Eſtabliſhment, he had no ſmall reſpect to his *Native City*, that he might preſerve to it the ſame benefit of this *Pilgrimage*, which it had before ſo long enjoyed. And in thus providing for the Intereſt of that People in the very *Religion*, which he was a framing, he thought he might the eaſier prevail to draw them over unto it. And in this he was not miſtaken. For had he totally aboliſhed this *Pilgrimage*, it being the greateſt Honour and Benefit which that place enjoyed, and by which indeed it did moſtly ſubſiſt; their Intereſt would have engaged them to that vigorous Oppoſition againſt him, that in all likelihood he would never have become Maſter of that *City*, and for want thereof have miſcarried in the whole Deſign.

Heg. 7. May 11. A.D. 628.

And now being thus eſtabliſhed in the Sovereignty, which he had been ſo long driving at, he took to him all the *Inſignia* belonging thereto; but ſo that ſtill he retained the *Sacred Character* of *Chief Pontiff* of his *Religion* as well as the *Royal*, which he had now inveſted himſelf

himſelf with, and tranſmitted them both together to all his *Succeſſors*, who by the *Title* of *Caliph*'s reigned after him; ſo that they were in the ſame manner as the *Jewiſh Princes* of the Race of the *Maccabees*, *Kings and Chief Prieſts* of their People at the ſame time. Their *Pontifical Authority* chiefly conſiſted in giving the Interpretation of the *Mahometan Law*, in ordering all Matters of *Religion*, and alſo in officiating in the Duties of it themſelves, as well in Praying as Preaching in their Publick *Moſques*, as on all more Solemn Occaſions they were uſed to do. And at length this was all the Authority the *Caliph*'s were left poſſeſſed of, they being totally ſtript of all the reſt, firſt by the *Governors of the Provinces* [d], (who about the Year of the *Hegera*, 325. aſſumed the *Regal Authority* to themſelves, and made themſelves *Kings* each in their particular *Governments*) and after by others, who roſe up on this Diſtraction of the *Empire* to uſurp upon them, till at laſt they left them nothing elſe but that Name and Shadow of what they had afore been. For although thoſe *Princes* ſtill paid ſome Deference to the *Caliph*, as to a Sacred

[d] Elmacin, lib. 3. cap. 1. Abul Faraghius, *&c.*

Perſon, (in the ſame manner as is now paid to the *Pope* of *Rome* by the *Princes of his Communion*) and ſuffered him to be prayed for through all the *Moſques* of their *Dominions*, and his Name to be inſerted in the *Publick Offices*, even before their own, as if they had ſtill been no more than his *Lieutenants* in the *Government*, as in former times; yet as to all things relating to the *Government* of their particular States they diſowned all manner of Obedience unto him, and often depoſed him, and put another in his ſtead, as they thought would beſt ſuit with their Intereſt, which was uſually done according as this *Prince* or that *Prince* made themſelves Maſters of *Bagdat*, the City where the *Caliph* reſided, till at length the *Tartars* came in, and in that Deluge of Deſtruction, with which they did overrun all the *Eaſt*, put a total end to their very Name and Being, as well as their Authority. Ever ſince that time, moſt *Mahometan Princes* have a particular Officer appointed in their Reſpective Dominions, who ſuſtains this Sacred Authority formerly inveſted in the *Caliph's*, who in *Turky* is called the *Mufti*, and in *Perſia* the *Sadre*; but they being

[e] Abul Faraghius, p 339.

ing under the Power of the *Princes* that appoint them, are moſt an end made uſe of for no other purpoſe, but as Tools of State to ſerve their Intereſt, and make the *Law* ſpeak what at any time they ſhall judge moſt agreeable to it, how wicked and unjuſt ſoever it be.

As ſoon as *Mahomet* had finiſhed his *Moſque* at *Medina*; he always, if on the place, officiated in it himſelf both in Praying, and alſo in Preaching to the People; for which he had no other convenience at firſt than a piece of a *Beam*, or the *Stump of a Palm-tree* droven into the Ground, on the *top* of which he leaned when he did officiate. But being now inveſted with the Supreme Authority, he thought this too mean an accommodation for his Dignity; and therefore by the advice of one of his Wives cauſed a *Pulpit* to be built for him, which had two Steps up into it, and a Seat within to ſit on; and this the *Impoſtor* ever after made uſe of, leaving his Beam. And thoſe, who writing of *Mahomet*'s Miracles, tell us among others, That a *Beam* groaned at him [f], mean this *Beam* which they ſay groaned at *Mahomet*'s leaving of it, thereby

[f] Al Gazali, Pocockii Spec. Hiſt. Arab. p. 188.

expreſſing its grief for being thus deſerted. *Othman Ebn Affan*, when he came to be *Caliph*, hung his *Pulpit* with *Tapiſtry*, and *Moawias* advanced it higher adding ſix Steps more to it. For being [g] ſo exceeding Fat that he could not ſtand while he officiated, as all his Predeceſſors had done, he was forced to ſit when he preached to the People; and therefore that he might be the better heard, he raiſed the *Pulpit* to this heigth, and ſo it now remains in that *Moſque* at *Medina* even to this day.

[g] Elmacin, lib. 1. c. 7. Eutychius, Tom. 2. p. 360. Abul Faraghius, p. 124.

This Year he lead forth his Army [h] againſt *Chaibar*, a City inhabited by *Arabs* of the *Jewiſh Religion*, who being overthrown by him in Battle, he beſieged their City and took it by Storm. And here thoſe, who are the magnifiers of *Ali*, tell this *Miracle* of him, that in the Aſſault, *Sampſon*-like, he plucked up *one of the Gates of the City*, (which was of that weight, ſaith *Abul Feda*, that eight other Men could not move it) and held it before him for a Shield to defend himſelf againſt the beſieged, till the City was taken. On *Mahomet*'s entring the Town, he took up his Quarters in the Houſe of *Horeth*, one of

[h] Abul Faraghius, p. 102. Elmacin, lib. 1. c. 1.

of the Principal Inhabitants of the Place, whoſe Daughter [i] *Zainab* making ready a *Shoulder of Mutton* for his Supper, poyſoned it. And here thoſe, who are for aſcribing *Miracles* to *Mahomet*, tell us, That the *Shoulder of Mutton* ſpoke to him, and diſcourſed that it was poyſoned; but it ſeems, if it did ſo, it was too late to do him any good. For *Baſher*, one of his Companions falling on too greedily to eat of it, fell down dead on the place. And although *Mahomet* had not immediately the ſame fate; becauſe not likeing the taſte, he ſpit out again what he had taken into his Mouth, yet he let down enough to do his buſineſs. For he was never well after this Supper, and at three Years end died of it. The *Maid* being asked, Why ſhe did this; anſwered, That ſhe had a mind to make trial, whether he were a *Prophet* or no. For were he a *Prophet*, ſaid ſhe, he would certainly know that the Meat was poyſoned; and therefore would receive no harm from it; but if he were not a *Prophet*, ſhe thought ſhe ſhould do the World good Service in ridding it of ſo wicked a *Tyrant*.

[i] Abul Feda. Al Kodai. Al Jannabi. Diſputatio Chriſtiani, c. 8. Richardi Confutatio, c. 13. Pocockii Spec. Hiſt. Arab. p. 189, 190.

After

[k] Elmacin lib. 1. c. 1.

After this [k] he reduced under his ſubjection *Beder*, *Watiha*, and *Selalima*, which were alſo *Towns* belonging to the *Jewiſh Arabs*, who rendred to him on *Articles*; and theſe were that they ſhould continue in their former Habitations, paying for *Tribute* one half of the income of their *Date-trees* every year; but to be at his diſcretion to expel them when he ſhould think fit. Under the protection of which Agreement they ſtill retained their former Poſſeſſions, and dwelt in them without any diſturbance till the Reign of *Omer*, who pretending that *Mahomet* had given charge in his laſt Sickneſs not to permit *two Religions* in *Arabia*, drove them all out.

Heg. 8. April 30. A. D. 629.

The *Impoſtor* by thoſe many Acquiſitions having now encreaſed his ſtrength to an Army of Ten thouſand men, reſolved to make himſelf Maſter of *Mecca*, and therefore pretending they had broken the *Truce*, [l] marched ſuddenly upon them, before they were aware of his Deſign; and therefore being totally unprovided in that Surprize to put themſelves into a poſture of defence againſt him, they found themſelves neceſſitated

[l] Abul Faraghius p. 103. Elmacinus lib. 1. c. 1.

to

to yield unto him. Whereon *Abu Sophian* taking with him *Al Abbas*, one of the Unkles of the *Impoſtor* (who although of his *Religion*, had it ſeems tarried ſtill at *Mecca*) went out unto him, and by turning *Mahometan*, ſaved his life; and the City, without any oppoſition, was rendred to him at diſcretion. On his entry into it having put to death ſuch as had been moſt violent againſt him, all the reſt, without any further oppoſition, ſubmitted unto him, and imbraced his *Religion*. And therefore having thus made himſelf abſolute Maſter of the place, he immediatly ſet himſelf to purge the *Caaba* of its *Idols*, and conſecrate that *Temple* anew to his *Religion*, as having reſolved ſtill to continue it in its priſtine honour, by making it the chief place of Worſhip for all of his Sect. There [m] were a multitude of *Idols* within the *Temple*, and as many without, ſtanding round its *Area*, all which *Mahomet* cauſed to be pulled down and deſtroyed, and the place to be totally cleared of them. The chief among thoſe *Idols* were thoſe of *Abraham* and *Iſmael* within the *Temple*, and that of *Hoball* without. The reſt were of *Angels* and *Prophets*, and others of their principal *Saints*

[m] Pocockii Spec. Hiſt. Arab. pag. 95, 96, 97, 98.

Saints departed, whom they worſhiped only as *Mediators*, in the ſame manner as the *Romaniſts* now do their *Saints*, and the *Images* which they erect unto them. For the *Arabians* always held that there was [n] but one only *God the Creator and Governor of all things*, whom they called *Allah Tuall*, i. e. the *Supreme God*, and *God of Gods*, and *Lord of Lords*, whom they durſt never repreſent by any *Image*. But being (as they held) ſo great and high, as not to be approached to by men while here on *Earth*, but through the mediation of Advocates or Interceſſors interpoſing for them unto him in *Heaven*; That *Angels* and *Holy men beatified* might perform this Office for them, was the reaſon that they ſet up their *Images*, and built them *Temples*, and directed their Worſhip and Devotions unto them. And in this did conſiſt the whole of the *Arabian Idolatry*, which *Mahomet* now by deſtroying theſe *Idols* put a total end unto.

[n] Pocockii Spec. Hiſt. Arab. pag. 107, & 108.

As ſoon as it was heard among the Neighbouring *Arabs*, that *Mahomet* had made himſelf Maſter of *Mecca*, the [o] *Hawazins*, the *Thakifians*, and ſeveral other *Tribes*, immediatly gathered together under the Command of *Mehi Ebn Auf*,

[o] Elmacin lib. 1. c. 1.

Auf, to fall upon him, before he ſhould encreaſe his Power any further. Hereon *Mahomet* appointing *Gayat Ebn Aſad* to be Governour of *Mecca*, marched out againſt them with Twelve thouſand men. In the Valley of *Honaina*, which lieth between *Mecca* and *Tayif*, both Armies met, and in the firſt Encounter *Mahomet* [p] was beaten, though much ſuperior to the Enemy in number, and driven back to the Walls of *Mecca*, [q] which he aſcribes to the overconfidence of his men in their numbers; which cauſing them to neglect their Enemy, did thereby give them this advantage over them. But the *Impoſtor* [r] having gathered up his ſcattered Forces, and rallied them again into a Body, acted more cautiouſly in the ſecond Conflict, and then, [s] as he ſaith, by the help of inviſible Troops of *Angels* (which are reckoned by ſome *Commentators* on the *Alcoran*, to be Eight thouſand, and by others to be Sixteen thouſand) gave his Enemies ſuch a total defeat, [t] that he took from them their Baggage, with their Wives and Children, and all their Subſtance, which conſiſted moſtly of great Flocks of Sheep, and Herds of Cattle. For theſe being

[p] Zamach Shari *and* Bidawi *on the 9th Chapter of the* Alcoran.

[q] Alcoran chap. 9.

[r] Bidawi & Zamach Shari ib.

[s] Alcoran c. 9.

[t] Elmacin lib. 1. c. 1.

being of the *Nomad Arabs*, it was their Cuſtom to carry their Wives and Children, and all that they had with them, where-ever they moved. After this Battel, theſe People ſent *Ambaſſadors* unto him to pray the reſtoration of their Wives and Children, to whom *Mahomet* gave this Option, to chuſe which they would have again reſtored unto them, either their Wives and Children, or their Goods: Whereon they having choſen their Wives and Children, *Mahomet* divided all their Goods which he had taken from them among his Soldiers. Only *Melic Ebn Auf*, their General, now he ſaw his Power was ſuch as no more to be reſiſted, came in and imbraced his *Religion*, and thereon had all his Goods again reſtored unto him.

[u] Pocockii Hiſt. Arab. p. 91, & 92.

The remaining part of the Year [u] was ſpent in demoliſhing the *Heathen Temples*, and deſtroying their *Idols* in all places through *Arabia*, where his Power reached. To which purpoſe ſeveral of his Commanders being ſent out with Parties, *Saad* deſtroyed the *Idol* of *Menah*, *Chalid* that of *Al Uzza*, and the Temple of *Boſſa* built thereto, and others the reſt of them. So that this Year proved very fatal to the *Idols* of the

the *Arabs*, they being moſt of them now deſtroyed, and the former Worſhippers of them forced to ſubmit to *Mahomet*, and imbrace his *Impoſture*.

And now having brought moſt parts of *Arabia* under his Power, the enſuing Year [vv] he turned his Arms towards *Syria*, and poſſeſſed himſelf of *Tabuc*, a Town belonging to the *Greek Empire*, and from thence falling on the *Princes* of *Dauman* and *Eyla*, forced them to become *Tributaries* unto him, and then returned to *Medina* in the Month *Rajeb*. While he was abſent on this Expedition, the *Tayifians*, whom he had begun to beſiege the former Year, being much preſſed by ſome of his Lieutenants, whom he had committed the proſecution of that War unto, were forced to ſubmit and imbrace his *Impoſture*, which they had afore been ſo averſe unto; of which he having received an account on his return, he ſent thither *Abu Sophian* to diſarm them of all their Weapons and Inſtruments of War, and appointed *Othman Ebn Abulas* to be their Governour. And this was the laſt Year in which he went to the War.

Heg. 9. April 20. A.D. 630.

[vv] Abul Faraghius, p. 103. Elmacinus lib. 1. c. 1.

And

Heg. 10. April 9. A. D. 631.

And now the Power of the *Impoſtor* being much encreaſed, the fame of it ſo terrified the reſt of the *Arabs*, which had not yet felt his Arms, [x] that they all came in and ſubmitted to him, and imbraced his *Impoſture*. So that this Year his *Empire* and his *Religion* became eſtabliſhed together through all *Arabia*, and he ſent his Lieutenants into all parts of it to govern in his Name, who deſtroying the *Idol Temples*, and all other the remains of the *Arabian Idolatry* where-ever they came, ſet up his new-invented *Religion* in its ſtead, and forced all men by the power of the Sword to conform thereto.

[x] Elmacin lib. 1. c. 1. Abul Feda.

The greateſt part of this Year being ſpent in ordering and ſetling theſe Matters, [y] towards the end of it *Mahomet* took a Journy in *Pilgrimage* to *Mecca*, and entred thither on the Tenth day of *Dulhagha*, which is the great day of that *Solemnity*, where a great concourſe of people reſorted to him from all parts of *Arabia*, whom he inſtructed in his *Law*, and then returned again to *Medina*. This *Pilgrimage* of his is by his Followers called the *Pilgrimage of Valediction*, becauſe it was the laſt which he made.

[y] Elmacin lib. 1. c. 1. Abul Feda Abul Faraghius p. 103.

But

But although he was arrived to this heigth, yet he wanted not Oppoſers, who gave him great diſturbance in this his new acquired *Empire*. For ſeveral others ſeeing how he had advanced himſelf to be a great *King*, by pretending to be a *Prophet*, thought to do ſo too. [z] Among whom the Chief was *Moſeilema*, who ſet himſelf up with this Pretence in the City of *Tamama*, and gathering a great Company after him, preached to them, That he was aſſociated with *Mahomet* in the Prophetick Office, and ſent with the ſame Commiſſion to reduce them from *Idolatry* to the true Woſhip of *God*; and in order thereto he alſo publiſhed his *Alcoran* among them. For which reaſon the *Mahometans* call him the *Lying Moſoilema*, and ſpeak of him always with deteſtation. However he encreaſed to a very conſiderable Power, leading a great Army after him. [a] And at the ſame time *Aſwad* ſtarted up in *Hamyar*, or the Country of the *Homerites*, with the ſame Pretence, and ſeiſed on *Sanaa*, *Naſra*, and *Tayif*. And after him *Taluha*, and others, thought to have plaid the ſame Game, but could not hit on the ſame Succeſs, being all in their turns

[z] Abul Faragius p. 103. Elmacin lib. 1. c. 1, & 2. Diſputatio Chriſtiani cap. 17.

[a] Elmacin lib. 1. c. 1, & 2.

ſubdued and brought to nothing. But this Work *Mahomet* not being able to undertake himſelf, was forced to leave it to his Succeſſor.

Heg. 11. March 28. A. D. 632.

For after his return [b] to *Medina* from his late *Pilgrimage*, he began daily to decline through the force of that Poiſon, which he had taken three years before at *Caibar*, which ſtill working in him, at length brought him ſo low, as forced him on the 28th day of *Saphar* (the ſecond Month of their Year) to take his Bed, and on the twelfth day of the following Month he died, after having been Sick thirteen days. The beginning of his Sickneſs was a ſlow Fever, which at length made him delirous, whereon [c] he called for Pen, Ink, and Paper, telling them that he would dictate a Book to them, which ſhould keep them from erring after his Death. But *Omar* would not admit this, ſaying, the *Alcoran* ſufficeth, and that the *Prophet*, through the greatneſs of his Malady knew not what he ſaid. But others, who were preſent, were of another mind, and expreſſed a great deſire, that the Book might be wrote, which their *Prophet* ſpoke to them of, whereon

[b] Abul Faraghius p. 103. Elmacin lib. 1. c. 7. Eutychius Tom. 2. p. 251. Abul Feda Al Jannabi Al Kodai Shareſtani, &c.

[c] Bochari. Shareſtani. Al Jannabi Pocockii Spec. Hiſt. Arab. p. 178, 179.

on a Contention aroſe between them, ſome being of *Omar*'s mind, and ſome of the contrary, at which *Mahomet* taking offence, bid them all be gone, telling them, That it did not become them thus to contend in his preſence. So the Book was not wrote, the loſs of which was afterwards lamented by ſome of his Followers as a great Calamity to their Cauſe.

During his Sickneſs [d], he much complained of the bit which he had taken at *Caibar*, telling thoſe that came to viſit him, That he had felt the Torments of it in his Body ever ſince; that at times it brought on him very dolorous Pains, and that then it was going to break his very Heart-ſtrings. And when among others, there came to ſee him the *Mother* of *Baſhar*, who died on the ſpot of that Poyſon, [e] He cried out, *O Mother of* Baſhar, *the Veins of my Heart are now breaking of the bit which I eat with your Son at* Chaibar. So it ſeems notwithſtanding the intimacy he pretended with the Angel *Gabriel*, and the continual *Revelations*, which he bragged that he received from him, he could not be preſerved from thus periſhing, by the Snares of a ſilly Girl.

[d] Abul Feda Ebnol Athir Ebn Phares Al Jannabi.

[e] Al Jannabi Pocockii Spec. Hiſt. Arab. p. 190.

On his Death there was great Confuſion among his Followers. Many of them [f] would not believe that he could dye. *For*, ſaid they, *how can he dye ſince he is to be a Witneſs to God for us? It cannot be ſo, he is not dead, but is only taken away for a ſeaſon, and will return again, as did Jeſus.* And therefore they went to the Door of the Houſe, where the dead Corps lay, crying out, *Do not Bury him, for the Apoſtle of God is not dead.* And *Omar* being of the ſame mind, drew his Sword, and ſwore, that if any one ſhould ſay, That *Mahomet* was dead, he would immediately cut him in pieces. *For* (ſaid he) *the Apoſtle of God is not dead, but only gone for a ſeaſon; as* Moſes, *the Son of* Amran, *was gone from the People of* Iſrael *for forty Days, and then returned to them again.* For the compoſing of this Diſorder, *Abu Beker* came in, crying out unto them, *Do you worſhip* Mahomet, *or the God of* Mahomet? *If you worſhip the God of* Mahomet, *he is Immortal and liveth for ever; but as to* Mahomet, *he certainly is dead.* And then from ſeveral Paſſages in the *Alcoran*, he proved that he muſt dye as well as other Men. Which having ſatisfied *Omar* and his Party,

[f] Abul Feda Shareſſani Al Jannabi Pocockii Spec. Hiſt. Arab. p. 179.

Party, they then all took it for granted, that *Mahomet* was dead, and no more to return to Life again till the general Reſurrection of all Mankind. What goes ſo current among us, as if the *Mahometans* expected *Mahomet* again to return to them here on Earth, is totally an Error. There is no ſuch Doctrine among them, nor are there any of them, that ever fancied ſuch a thing, ſince the time that *Omar* was convinced of his miſtake herein.

But this diſorder was no ſooner appeaſed [g], but another aroſe to a much greater heat about his Burial. The *Mohagerins*, that is, thoſe who accompanied him in his Flight from *Mecca*, would have him carried thither to be buried in the place where he was Born. The *Anſars*, that is, thoſe of *Medina*, who joyned with him, would have him buried there where he died. And there were others, who had a phanſy to have him carried to *Jeruſalem*, and there buried among the Sepulchres of the *Prophets*. For that, ſaid they, was the City of the *Prophets*. And while each Party ſtrove to have their own way complied with, the Conteſt grew ſo high, that they had like to have all

[g] Abul Faraghius, p. 103. Ahmed Ebn Yuſef Abul Feda Shareſtani Pocockii Specim Hiſt. Arab. p. 180.

gone together by the Ears; but that the wiſdom of *Abu Beker* compoſed this matter alſo. For he coming in, told them, that he had often heard from the *Prophet* himſelf, that *Prophets* were to be buried in the place where they died. And then without more ado commanded the Bed whereon he lay to be plucked out, and a Grave to be immediately dug under it, to which all conſented, and there they buried him forthwith in the place where he died, which was in the Chamber of *Ayeſha*, his beſt beloved Wife at *Medina*, and there he lieth to this day without *Iron-Coffin* or *Loadſtones* to hang him in the Air, as the Stories which commonly go about of him among *Chriſtians* fabulouſly relate. There was indeed [h] one *Dinocrates*, a famous *Architect*, that had a device by building the Dome of the Temple of *Arſinoe* at *Alexandria*, of *Loadſtone*, to make her Image all of Iron hang in the middle of it, as if it were in the Air; but there was no ſuch attempt ever made as to *Mahomet's* Carkaſs. For that being buried in the manner, as I have related, hath lain in the ſame place without being moved or diſturbed ever ſince, only they have built

[h] Plinius, lib. 34. c. 14.

built over it [i] a ſmall Chappel, which joyneth to one of the Corners of the chief *Moſque* of that City, which was the firſt that was ever erected to that impious Superſtition, *Mahomet* himſelf being the firſt Founder of it, as hath been afore related. Here ſuch *Pilgrims*, as think fit, on their return from *Mecca* call in to pay their Devotions, but there is no Obligation from their *Law* for it. The *Pilgrimage* which that enjoyns being to be performed to the *Caaba* at *Mecca*, and not to the *Tomb* of the *Impoſtor* at *Medina*, as ſome have erroniouſly related.

[i] Appendix ad Geographiam Nubienſem cap. 8. Thevenot part. 1. Book 2. chap. 21.

And thus ended the Life of this wicked *Impoſtor* [k], being full Sixty three years old on the day in which he died, that is, according to the *Arabian* Account, which make only ſixty one of our Years. For twenty three years he had taken upon him to be a *Prophet*, of which he lived thirteen at *Mecca*, and ten at *Medina*. During which time, from very mean beginnings, he aroſe by the impulſe of his Ambition, and the ſagaciouſneſs of his Wit to that heigth, as to make one of the greateſt *Revolutions* that ever hapned in the World, which immediately gave Birth

[k] Eutychius Tom. 2. p. 251 Elmacin lib. 1. c. 1. Abul Faraghius, p. 103. Abul Feda Al Jannabi Al Kodai, &c.

to an *Empire*, which in Eighty years time extended its Dominions over more Kingdoms and Countries, than ever the *Roman* could in Eight hundred. And although it continued in its ſtrength not much above Three hundred Years, yet out of its Aſhes have ſprung up many other *Kingdoms* and *Empires*, of which there are three at this day, the largeſt, and moſt Potent upon the face of the Earth, I mean the Empire of *Turky*, the Empire of *Perſia*, and the Empire of the *Mogul* in *India*, which God hath permitted of his All-wiſe-providence ſtill to continue for a Scourge unto us *Chriſtians*, who having received ſo Holy, and ſo Excellent a *Religion* through his mercy to us in *Jeſus Chriſt our Lord*, will not yet conform our ſelves to live worthy of it.

He [1] was as to his Perſon of a proper Stature, and comely Aſpect, and affected much to be thought to reſemble *Abraham*. He had a very piercing and ſagacious Wit. And for the accompliſhing of the Deſign which he undertook was thoroughly veſted in all the Arts, whereby to inſinuate into the favour of Men, and wheedle them over to ſerve his purpoſes, to which he chiefly

[1] Elmacin, lib 1. c. 1. Abunazar. Abul Feda. Al Kodai. Schikardi Tarich, p. 32.

chiefly owed the ſucceſs of his undertaking.

For the firſt part of his Life [m] he led a very wicked and licentious Courſe, much delighting in Rapin, Plunder, and Bloodſhed, according to the uſage of the *Arabs*, who moſtly followed this kind of Life, being almoſt continually in Arms one *Tribe* againſt another, to plunder and take from each other all they could. However the *Mahometans* would have us believe, That he was a Saint from the fourth year of his Age. For then [n] ſay they, The Angel *Gabriel* took him from among his Fellows, while at play with them, and carrying him aſide, cut open his Breaſt, and took out his Heart, and wrung out of it that black drop of Blood in which, ſay they, was contained the *Fomes peccati*, ſo that he had none of it ever after. And yet in the Forty eighth Chapter of his *Alcoran*, he brings in *God* giving him a large *Charter* of Pardon for all his Sins paſt and to come.

[m] Bartholomæus Edeſſenus. Diſputatio Chriſtiani, *&c.*

[n] Liber de Generatione & nutritura Mahometis. Johannes Andreas, c. 1. Bellonius, lib. 3. c. 1. Guadagnol. p. 169. E libro Agar. Ecchilenſis Hiſt. Arab. Part 1. c. 23.

His two predominant Paſſions were *Ambition* and *Luſt*. The courſe which he took to gain *Empire*, abundantly ſhews the former; and the multitude of Women which he had to do with, proves the

the later. And indeed theſe two run thorough the whole Frame of his *Religion*, there being ſcarce a Chapter in his *Alcoran*, which doth not lay down ſome Law of War and Bloodſhed for the promoting of the one; or elſe give ſome liberty for the uſe of Women here, or ſome promiſe for the enjoyment of them hereafter to the gratifying of the other.

While *Cadigha* lived, (which was till the fiftieth year of his Age) I do not find that he took any other Wife. For ſhe being the riſe and foundation of his Fortunes, it ſeems he durſt not diſpleaſe her, by bringing in another Wife upon her. But ſhe was no ſooner dead, but he multiplied them to a great [o] number; beſides ſeveral Concubines which he had. They that ſay the feweſt, allow him to have married [p] Fifteen, but others reckon them to have been [q] one and twenty, of which five died before him, ſix he repudiated, and ten were alive at his Death. But the tenth, with whom he contracted but a little before his Sickneſs, was never brought home to his Houſe. The Names of the other nine were, *Ayeſha*, the Daughter of *Abu Beker*; *Haphſa*, the Daughter of *Omar*; *Zweda*,

[o] Appendix ad Geographiam Nubienſem, c. 8. Johannes Andreas, c. 7. Bellonius, lib. 3. *&c.*

[p] Abul Feda. Al Kodai. Almed Ebn Yuſef.

[q] Vide, Gentium in notis ad Muſlidinum Sadum, p. 568.

Zewda, the Daughter of *Zoma*; *Zainab*, the Daughter of *Haſheth*; *Sephia*, the Daughter of *Hai*; *Em Selema*, *Em Haliba*, and *Maimacna*.

Ayeſha, the Daughter of *Abu Beker*, was his beſt beloved Wife. He married her very young, as hath been before related; and although ſhe was a very wanton Woman, and [r] given to hold amorous Intrigues with other Men, and on that account *Mahomet* was moved to put her away; yet his love to her was ſuch that he could not part with her. But to ſalve her Reputation, and his own in keeping her, the Twenty fourth Chapter of the *Alcoran* was compoſed, and brought forth as ſent from *God* to declare her Innocent; wherein he tells his *Muſlemans*, That this Charge againſt her was an *Impoſture*, and an impudent Lye, and forbids them any more to ſpeak of it, threatning a ſevere Curſe, both in this Life, and that which is to come, againſt all thoſe who ſhould accuſe of Immodeſty, Women Chaſt, Innocent, and Faithful. *Mahomet* marrying her young, took care to have her bred up [f] in all the Learning then going in *Arabia*, eſpecially in the Elegancy of their Language, and the Knowledge

[r] Diſputatio Chriſtiani, c. 6. Commentatores in Alcorani, c. 24.

[f] Appendix ad Geographiam Nubienſem, c. 8.

ledge of their Antiquities, and ſhe became one of the moſt accompliſhed Ladies of her time in that Country. She was a [t] bitter Enemy to *Ali*, he being the Perſon that diſcovered her Incontinency to *Mahomet*, and therefore imployed all the Intereſt ſhe had on every Vacancy, that after hapned, to hinder him from being choſen *Caliph*, although, as Son in-Law to the *Impoſtor*, he had the faireſt pretence thereto; and when at laſt, after having been thrice put by, he attained that Dignity, ſhe appeared in Arms againſt him; and although ſhe prevailed not that way, yet ſhe proved his ruin by cauſing that Defection from him, which at length was the undoing of him and all his Houſe. She [u] lived Forty eight Years after the Death of *Mahomet*, and was in great Reputation with her Sect, being called by them the *Propheteſs*, and the *Mother of the Faithful*. And in moſt points of difficulty concerning their *Law*, they had recourſe to her, to know what had been the Senſe of the *Impoſtor* while alive, in the particular doubted of; and whatſoever Anſwer ſhe gave, went for an [vv] *Authentick Tradition* among them ever after.

[t] Diſputatio Chriſtiani, c. 6. Elmacin, lib. 1. c. 4. Abul Faraghius, Abul Feda, *&c.*

[u] *For ſhe died the Fifty eighth Year of the* Hegira, Elmacin. lib. 1. c. 7.

[vv] Johannes Andreas, c. 3.

For

For all their *Traditions*, which compoſe their *Sonnah*, are pretended to be derived either from her, or ſome of *Mahomet*'s ten Companions, that is, thoſe ten who firſt came in unto them. But her Teſtimony to a *Tradition* is reckoned the moſt Authentick; and next her, that of *Abdorrahman Ebn Auf*. For being of all others, the moſt familiarly Converſant with the *Impoſtor* all the time that Scene of Deluſion was acting by him, and a Perſon of extraordinary Memory; he was moſt confided in for the giving of an exact account of all his Sayings and Doings relating to his *Religion*, and there are reckoned no fewer than 5340 *Traditions* among them which are built upon his Authority only. This *Abdorrahman* is alſo called *Abu Hareira*, that is, the *Father of a Cat*, which Name *Mahomet* gave him for the fondneſs he had for a Cat, which he was uſed moſt an end to carry with him in his Boſom where-ever he went. For it is uſual in the *Arabick Tongue* when a Man is remarkable for any one particular thing, thus to expreſs it by calling him the Father of it. And ſo *Chalid*, who was *Mahomet*'s Hoſt when he firſt came to *Medina*, was for his remarkable

[x] Gentius in notis ad Muſladinum Sadum, p. 578.

[y] Bochartus in Hierozoico.

remarkable patience, called *Abu Job*, that is, the *Father of Job*, or of the *Patience of Job*. And this is that *Job*, [z] who dying at the Siege of *Conſtantinople*, when beſieged by the *Sarazens*, was there buried under the Walls of the City, and hath his *Tomb* there to be ſeen even to this day, [a] where all the *Grand Signiors* go forth to be inaugurated, when they firſt take upon them the Regal Authority.

Haphſa, the Daughter of *Omar*, was next to [b] *Ayeſha*, moſt in favour with him, and her he intruſted with the keeping of the Cheſt of his *Apoſtleſhip*, wherein were laid up all the Orignal Papers of his pretended Revelations, out of which the *Alcoran* was compoſed, as hath been already ſaid; and the *Original Copy* of that Book, [c] *Abu Beker*, after the finiſhing of it, delivered alſo unto her to be kept in the ſame Cheſt, which proves the miſtake of *Johannes Andreas* [d], in aſſigning the keeping of this Cheſt to *Ayeſha*. For it is not likely that *Abu Beker* would have diſpoſſeſſed his own Daughter of this Office, which was ſo honourable among them, had ſhe firſt been entruſted with it by the *Impoſtor*. *Haphſa* was much the

[z] Elmacin, lib. 1. c. 7.

[a] Ricaut's *Hiſtory of the Preſent State of the* Ottoman *Empire*, Book 1. Chap. 2. Smith's *Brief Deſcription of* Conſtantinople.

[b] Johannes Andreas, c. 7.

[c] Abul Feda. Hottingeri Bibliotheca Orientalis, c. 2. Pocockii Spec. Hiſt. Arab. p. 162.

[d] De confuſione Sectæ Mahometanæ, cap. 2.

the elder Woman, and for that reaſon probably preferred to this Truſt. For when ſhe died, which was towards the later end of the Reign of *Othman*, ſhe was ſixty ſix Years [e] old, and therefore muſt have been at the Death of the *Impoſtor*, at leaſt forty Years old, when *Ayeſha* was not fully twenty.

[e] Gentius in Notis ad Muſladinum Sadum, pag. 568.

Sewda was in leaſt favour with him of any of his Wives [f], and he intended to have put her away; but ſhe earneſtly deſired him that ſhe might ſtill have the Reputation and Honour of being his Wife, promiſing him, if he would grant her this, ſhe would be content no more to lye with him, but to give her turn always to *Ayeſha*, which condition he willingly accepted of out of that great love which he had for *Ayeſha*, and ſo permitted her to continue in his Houſe as long as he lived.

[f] Gentius in notis ad Muſladinum Sadum, p. 568.

Zainab, was firſt the Wife of *Zeyd*, his enfranchis'd Slave, who being a Woman of great Beauty [g], the old Lecher fell deſperately in love with her.

[g] Al Jannabi. Abul Feda. Al Kodai.

Pocockii Specim. Hiſt. Arab. p. 182. Richardi confutatio, c. 8. Diſputatio Chriſtiani, c. 6. Ecchelenſis, Hiſt. Arab. Part 1. c. 5. Confutatio Mahometis Edita per Le Moyne. Johannes Andreas, c. 6. Guadagnol. Tract. 2. c. 5. Sect. 3. & c. 10. Sect. 2. Zamach Shari Bidawi & alii Commentatores, ad cap. 33. Alcorani. Liber Almawa Keph.

her. But for fear of the Scandal, which his taking of her might give, he did all he could to ſuppreſs his Flame, till at length being able to reſiſt no longer, he did break the matter to her, and cauſed *Zeyd* to put her away, that he might take her to Wife. Which he being forced to ſubmit to; this gave great Offence to all his Followers, that he, who called himſelf a *Prophet*, and an *Apoſtle of God* ſent to teach Men his *Law*, ſhould for the gratifying of his Luſt, do ſo ſcandalous a thing. But to ſalve the matter, out comes the thirty third Chapter of the *Alcoran*, called the *Chapter of Hereſies*, where *God* is brought in declaring, That he had married *Zainab* to *Mahomet*, and given him free liberty to enjoy her according to his deſire; and alſo rebuking him, that knowing *God* had given him this thing, he ſhould abſtain ſo long from her out of regard he had to the People, as if he feared them more than *God*. However this could not clear him ſo, but that many of his followers are hard put to it, to excuſe him from the Scandal of this fact, even unto this day; and there are ſome of them who make no doubt to charge him with Sin on the account hereof.

hereof. *Zainab* hereon becoming the Wife of *Mahomet*, lived with him to the time of his Death, always glorying and vaunting her ſelf above his other Wives, that [h] whereas they were married to *Mahomet* by their Parents and Kinsfolk, ſhe was married to him by *God* himſelf, who dwells above the Seven *Heavens*.

[h] Ecchelenſis Hiſt. Arab. p. 1. c. 5.

How he married *Juweira*, hath been already related. [i] *Saphia* was a *Jewiſh* Woman, and deſcended of the Race of the *Prieſts*, on which account ſhe was uſed to brag, that ſhe had *Aaron* for her Father, *Moſes* for her Unkle, and *Mahomet* for her Husband. Of the reſt of his Wives, I find not any thing ſaid.

[i] Diſputatio Chriſtiani, c. 6.

Beſides theſe, he had a Concubine, whom he much loved. She was an [k] *Egyptian* Woman, and a *Chriſtian* of the *Jacobite Sect*. The Governor of *Egypt* having occaſion to Treat with him about ſome matters, and being informed of his brutiſh Paſſion, to gratify him herein, and thereby the better incline him to his purpoſe, ſent him this Maid for a Preſent, ſhe being then only

[k] Abul Farãghius, p. 103. Johannes Andreas, c. 8. Bellonius, lib. 3. c. 8. Richardi Confutatio, c. 12. Cantacuzeni, Orat. 2. Sect. 8. Guadagnol. Tract. 2. Cap. 10. Sect. 2. Commentatores, in c. 66. Alcorani.

fifteen years old: He immediately fell in love with her. But how ſecret ſoever he managed the Amours for fear of his Wives, *Ayeſha* and *Haphſa* found it out, and catched them together in the Fact. Whereon they reproached him bitterly for it, that he who called himſelf a *Prophet* ſent from *God* to teach Men Righteouſneſs, ſhould do ſuch a thing; at which being much confounded, he ſwore a ſolemn Oath, That in caſe they would conceal the matter, and not ſay any thing of it to raiſe a Scandal againſt him among his *Muſſlemans*, he would never have to do with her more. On which Oath they were content to paſs the matter over, and ſay nothing of it. But *Mahomet*'s Luſt being of greater force with him than his Oath, he could not long hold, but was catched again with her by his Jealous Wives. Whereon they flew out into a deſperate Rage againſt him, and after having loaded him with a multitude of Reproaches, both for his Perjury, as well as Adultery, went from him to their Father's Houſes, which raiſing a great Noiſe, and many being offended with him for it; to ſmooth the matter again, he hath recourſe to his

his old Art, and out comes a new *Revelation* to juſtify him in it, the Sixty ſixth Chapter of the *Alcoran*, called the *Chapter of Prohibition*, wherein he brings in *God* allowing *Mahomet*, and all his *Muſſlemans* to lye with their Maids when they will, notwithſtanding their Wives. The firſt words of that Chapter are, *O Prophet, why doſt thou forbid what God hath allowed thee, that thou mayeſt pleaſe thy Wives? God hath granted unto you to lye with your Maid-ſervants.* Which *Law* being publiſhed, it gave ſuch content to his licentious Followers, that no more words were made of this matter; but all gladly laid hold of the liberty which he had granted, and ever ſince it hath been an eſtabliſh'd *Law* among all of that *Sect*, beſides their Wives [m], to keep as many Women-ſlaves for their Luſt, as they ſhall think fit to buy; and the Children of the one are as legitimate as the Children of the other. And the *Grand Signior*, who never marries, hath all his Women under this later Notion, that is, as his Slaves, and he keeps none but ſuch in his *Seraglio*; only after they have born him a Son, he ſometimes gives them the Name of *Sultana*, which

[m] Ricaut's *Hiſtory of the Preſent State of the* Ottoman *Empire*, Book 2. Chap. 21. Thevenot, Part 1. lib. 1. c. 41. Bellonius, lib. 3. c. 8. & c. 10. Clenardi Epiſtolæ, p. 29, 30, 50, & 66.

is, *Queen*. *Ayeſha* and *Haphſa* finding the matter to go thus, and that *Mahomet* had in the ſame Chapter threatned them with Divorce unleſs they ſubmitted, and were obedient; they ſent their Fathers to him to make their Peace, and again returned to his Houſe, and totally ſubmitted for the future to his Will in all things; and from that time he lay with his Maid, *Mary*, as often as he pleaſed without their any further Contradiction or Controul, and had a Son by her, who was called *Abraham*. But after the Death of the *Impoſtor* no account was had of her, or her Son; but both were ſent away into *Egypt*, and no mention made of either ever after among them. I ſuppoſe, *Ayeſha*, out of the hatred which ſhe bore her, procured of her Father, who ſucceeded the *Impoſtor* in the Government, to have her thus diſpoſed of.

[n] Ahmed Ebn Zin.

One of the main Arguments [n], which the Followers of *Mahomet* make uſe of to excuſe his having ſo many Wives, is, that he might beget young *Prophets*; but notwithſtanding this, he left no young Prophet nor Propheteſs neither behind him of all his Wives. Of [o] ſix Children, which he had all by *Cadigha*, his

[o] Abul Faraghius, p 103.

his firſt Wife, and none by any of the others, they all died before him, excepting only *Fatima*, the Wife of *Ali*, and ſhe ſurvived him only ſixty Days.

As the gratifying of his Ambition, and his Luſt, was the main end of his *Impoſture*, ſo they both continually appear through the whole Contexture of it. At firſt his Ambition had the predominancy in him; but when that began to be ſomewhat ſatisfied by the Power he had attained to, his Luſt grew upon him with his Age, and at length he ſeemed totally diſſolved into it. And there are ſtrange things ſaid of him this way [p], as that he had in Venery the ſtrength of forty other Men, and that he knew all his Wives, when he had eleven of them, one after another in an [q] hours time. Whatever Laws he gave to reſtrain the Luſt of other Men, he took care always to except himſelf, reſolving it ſeems to take his full ſwing herein without let or controul, according as the violent bent of his bruitiſh Appetite, this way, ſhould lead him. For,

[p] Guadagnol. Tract. 2. Cap. 7. Sect. 1. Richardi confutatio, c. 8. Diſputatio Chriſtiani, c. 6.

[q] Johannes Andreas è libro Aſſamail, cap. 7. Guadagnol ex eodem libro, Tract. 2. Cap. 7. Sect. 1.

1. He [r] would not allow any other to have above four Wives, but to himſelf

[r] Alcoran. c. 4.

[f] Alcoran. c. 33. Johannes Andreas, c. 7. Guadagnol. Tract. 2. c. 10. Sect. 3.

[t] Alcoran, c. 4.

ſelf [f] he reſerved a liberty to Marry without reſtraint, as many as he ſhould think fit, and he had ten together at the ſame time, when he died.

2. He obliged [t] all others, who have two, three, or four Wives, to uſe them all equally alike, both as to their Cloathing, Diet, and the Duties of the Marriage-bed. And in caſe any Wife thinks her ſelf unequally uſed in any of thoſe particulars, and that the Husband doth not as largely diſpenſe to her of them, as to his other Wives, it is allowed through all *Mahometan Countries*, that ſhe make her Complaint to the *Judge*, and the *Law* will give her redreſs herein, and force the Husband to do her Juſtice. But *Mahomet* reſerved liberty to himſelf to do as he ſhould ſee fit as to this; and therefore when ſome of his Wives were aggrieved, becauſe he ſhewed more favour to the others, and particularly to *Ayeſha* than to them, and made complaints againſt him on this account: To ſtill their Clamours, he brings in God in the Thirty third Chapter of his *Alcoran*, giving him full liberty to deal with his Wives as he ſhould think fit, to go in to which he pleaſed, and abſtain from which he

pleaſed;

pleaſed; and commanding them to be content herewith, and alſo to be well-pleaſed with whatever elſe he ſhould do in reference to them, accepting as a favour from him, whatſoever he ſhould give them, and take Exceptions at nothing which he ſhould be pleaſed to order concerning them.

3. In the fourth Chapter of his *Alcoran*, which is called the *Chapter of Women*, he forbids his *Muſſlemans* to marry with their *Mothers*, their *Mothers-in-law*, the *Wives of their Fathers*, their *Daughters*, the *Siſters of their Fathers*, the *Siſters of their Mothers*, the *Daughters of their Brothers*, the *Daughters of their Siſters*, their *Nurſes*, their *Foſter-ſiſters*, the *Mothers of their Wives*, the *Siſters of their Wives*, the *Daughters of their Wives by other Husbands*, the *Daughters of Women whom they have known*, and the *Wives of their Sons*, and the *married Wives of other Men*. And yet in the Thirty third Chapter he brings in God exempting him from this Law, and giving him an eſpecial Priviledge to take to Wife the Daughters of his Brother, or the Daughters of his Siſter, and to go in to any other Woman whatſoever of the

Believers, that ſhall be willing to proſtitute her ſelf unto him. But he there takes care to appropriate this liberty ſo particularly to himſelf alone, that he excludes all others whatſoever from it. For it ſeems, the old *Lecher* feared his Luſt ſhould not be ſufficiently provided for, if any thing leſs than the whole Sex were allowed him for the gratifying of it; and therefore would endure no reſtraint or limitation upon himſelf herein, how ſtrictly ſoever he lays it upon others. In the above-mentioned *Law* he forbids the Marrying of *the Wives of other Men*; and abundant Reaſon there is for it, that no Man ſhould be allowed adulterouſly to take to Wife, her that is at the ſame time the Wife of another; and yet he tranſgreſſed it in marrying the Wife of his Servant *Zeyd*. But to allay the Scandal and Offence, which was taken at it; and to ſecure others from fearing the like Injury and Violence from him, he was content after that to lay a reſtraint upon himſelf to do ſo no more; and therefore brings in God, telling him in the ſame Thirty third Chapter of his *Alcoran*, that it ſhall not be lawful for him for the future to take another Man's

Man's Wife, how much ſoever he may be taken with her Beauty.

As he was thus brutiſhly enſlaved to the love of Women, ſo was he as exceſſively jealous of thoſe whom he had taken to Wife. And therefore to deter them from what he feared [u], he threatens them with double the puniſhment of other Wives, both here and hereafter, in caſe they ſhould be falſe unto him. And when ſome of his Followers made too frequent reſort to his Houſe, and there entred into diſcourſe with ſome of his Wives, this gave him that Offence, that to prevent it for the future, out comes, as from *God*, thoſe Verſes of the *Alcoran* [vv], wherein he tells them, That they ſhould not enter into the Houſe of the *Prophet* without permiſſion, and that if invited to Dine with him, they ſhould depart as ſoon as Dinner was over, and not enter into diſcourſe with his Wives; that although the *Prophet* be aſhamed to bid them be gone, yet *God* is not aſhamed to tell them the truth. And in the ſame Chapter he forbids his Wives to ſpeak to any Man, unleſs with their Faces vailed. And this his Jealouſy proceded ſo far, as to go beyond

[u] Alcoran, c. 33.

[vv] Alcoran, c. 33.

beyond the Grave. For he could not bear, that any one elſe ſhould have to do with his Wives, though after his Death; and therefore [x] ſtrictly forbids all his Followers ever to go in to any of them as long as they ſhould live. So that although all other Women when repudiated, or become Widows, had liberty to Marry again, all his Wives were excluded from it. And therefore all thoſe, whom he left at his Death [y], lived Widows ever after, although ſome of them were very young; as particularly *Ayeſha*, who was not then full twenty Years old, and lived above eight and forty Years after, which was in that hot Country looked on, as a very hard reſtraint put upon them.

[x] Alcoran, c. 33.

[y] Johannes Andreas, c. 7.

In all theſe inſtances I have mentioned, it appears how much he made his Impoſture ſerve his Luſt. And indeed almoſt the whole of his *Alcoran*, was [z] in like manner framed to anſwer ſome purpoſe or other of his, according as occaſions required. If any new thing were to be put on foot, any Objection againſt him or his Religion to be anſwered, any Difficulty to be ſolved, any Diſcontent among his People to be quieted, any Offence to be removed, or

[z] Richardi Confutatio, c. 12.

or any thing elſe done for the Intereſt of his Deſigns, his conſtant recourſe was to the Angel *Gabriel* for a new *Revelation*, and out comes ſome Addition to his *Alcoran* to ſerve his turn herein. So that the moſt of it was made on ſuch like occaſions to influence his Party to what he intended. And all his *Commentators* thus far acknowledge it, that they are on every Chapter very particular in aſſigning for what Cauſes, and for whoſe ſakes it was ſent down from Heaven unto them. But hereby it came to paſs that abundance of Contradictions got into this Book. For as the Intereſt and the Deſigns of the *Impoſtor* varied, ſo was he forced to make his pretended *Revelations* to vary alſo, which is a thing ſo well known to thoſe of his *Sect*, that they all acknowledge it; and therefore where the Contradictions are ſuch, as they cannot ſalve them, there they will have one of the contradicting places to be revoked. And they reckon in the whole *Alcoran* [a], above an hundred and fifty Verſes which are thus *revoked*, which is the beſt ſhift they can make to ſolve the Contradictions and Inconſiſtencies of it. But thereby they do exceedingly

[a] Johannes Andreas, c. Guadagnol. Tract. 2. Cap. 7. Sect. 3.

ingly betray the Unſteadineſs and Inconſtancy of him that was the Author of it.

In the beginning of his *Impoſture*, he ſeemed more inclined to the *Jews* than to the *Chriſtians*, and in the firſt forming of his new invented *Religion*, followed the Patern of theirs more than any other. But after his coming to *Medina*, he took that diſguſt againſt them, that he became their bitter, and moſt irreconcileable Enemy ever after, and uſed them with greater Cruelty in his Wars, than any other he had to deal with.

But to the *Chriſtians* he ever carried himſelf with as much favour as could be expected from ſuch a *Barbarian*; and where-ever they fell under his Power, they had always good Terms from him. His general Rule, and which he laid as a ſtrict Obligation upon all his Followers, was to fight for the Propagation of his *Religion*. And there [b] were only two Conditions on which he granted Peace to any he had to do with, and theſe were either to come in to his *Religion*, or ſubmit to be Tributaries unto him. They that did the former, were admitted into the ſame Privileges and

[b] Alcoran. c. 4. c. 9. *&c.* Diſputatio Chriſtiani, c. 8. Richardi Confutatio, c. 1, 6, 7, & 10. Cantacuzeni, Orat. 1. Sect. 11.

and Freedoms with the reſt of his Followers: But the later had only the benefit of his Protection, as to their Goods and Perſons, and free Exerciſe of their Religion, without any other privilege or advantage whatſoever, for which every Man paid an Annual Tribute. But thoſe, who would not come in, and make Peace with him on one of theſe two Conditions, were by his Law to be put to the Sword. And this *Law* in every one of its particulars is ſtill obſerved in all *Mahometan* Countries, even to this day. At firſt few ſubmitted to him, but ſuch as he forced by Conqueſt; but when his Power grew to be formidable, then Multitudes both of *Chriſtians*, and other *Religions*, flocked to him for his Protection, and became his *Tributaries*. And there hath in this laſt Age been publiſhed, firſt by *Sionita* at *Paris*, and after by *Fabricius* at *Roſtoch*, a Writing in *Arabick*, which bears the Title of an *Ancient Capitulation* of the *Chriſtians* of the *Eaſt* with this *Impoſtor*, which is ſaid to have been laid up in the Monaſtry of *Mount Carmel* in *Paleſtine*, and from thence brought into *France*, and repoſited in the *French Kings* Library. But [c] *Grotius* rejects

[c] In Epiſt. ad Gallos.

rejects it as a *Forgery*; and good reaſon he had ſo to do. For it bears date in the fourth Year of the *Hegira*, when *Mahomet* was not yet in a condition to ſpeak in that Language, which he is made to do in that Writiting; nor was his Power then ſo formidable, as to move any to pray his Protection, he having not long before been overthrown and beaten at the Battle of *Ohud*; and at the time this *Inſtrument* bears date (which was the fourth Month of that Year) not fully recovered from that Blow; but in the loweſt Circumſtances, he had at any time been ſince his taking the Sword for the propagating of his *Impoſture*. And there is another particular in it, which manifeſtly diſcovers the Forgery. It makes *Moawias*, the Son of *Abu Sophian*, to be the Secretary to the *Impoſtor*, who drew the *Inſtrument*; whereas it is certain, that *Moawias*, with his Father *Abu Sophian*, was then in Arms againſt him; and it was not till the taking of *Mecca*, which was four Years after that they came in unto him, and to ſave their Lives imbraced the *Impoſture*. This *Inſtrument* is to be read in *Engliſh* in the *Hiſtory of the Preſent State of the* Ottoman *Empire*, Book 2. Chap. 2.

However

However this is certain, that the *Chriſtians* had better Terms from him than any other of his *Tributaries*, and they enjoy them, even to this day; there being no *Mahometan* Country where their *Religion* is not eſteemed the beſt next their own, and the Profeſſors of it accordingly reſpected by them before the *Jews*, *Heathens*, or any other ſort of Men that differ from them.

As the *Impoſtor* allowed the *Old and New Teſtament*, ſo would he fain prove his Miſſion from both. The *Texts* which are made uſe of for this purpoſe by thoſe who defend his Cauſe, are theſe following,

Deuteronomy, c. 33. v. 2. It is ſaid, *The Lord came from Sinai, and roſe up from Seir unto them; he ſhineth forth from Mount Pharan, and he came with ten thouſand of Saints; from his right hand went a fiery Law for them.* By which words they will have [d] meant the coming down of the *Law* to *Moſes* on Mount *Sinai*; of the *Goſpel* to *Jeſus* at *Jeruſalem*, and of the *Alcoran* to *Mahomet* at *Mecca*. For ſay they, *Seir* are the Mountains of *Jeruſalem* where *Jeſus* appeared, and *Pharan* the Mountains of *Mecca* where *Mahomet* appeared. But they

[d] Shareſtani Safioddinus, Pocockii Spec. Hiſt. Arab. p. 183.

they are here much out in their Geography, for *Pharan* [c] is a City of *Arabia Petræa* near the *Red-Sea*, towards the bottom of that *Gulph*, not far from the Confines of *Egypt* and *Paleſtine*, above five hundred Miles diſtant from *Mecca*. It was formerly [f] an *Epiſcopal See* under the *Patriarch* of *Jeruſalem*, and famous for *Theodorus* [g], once Biſhop of it, who was the firſt that in his Writings publiſhed to the World the Opinion of the *Monothelites*. It is at this day called [h] *Fara*. From hence the Deſerts lying from his City to the Borders of *Paleſtine*, are called the *Deſerts*, or *Wilderneſs* of *Pharan*; and the Mountains lying in it, the *Mountains* of *Pharan*, in *Holy Scripture*, near which *Moſes* firſt began to repeat, and more clearly explain the *Law* to the *Children* of *Iſrael* before his Death; and to that refers the *Text* abovementioned.

[c] Ptolomy.

[f] Geographia Sacra Caroli à Sancto Paulo, p. 317.

[g] Acta Concilii Laterani ſub Martino Papa.

[h] Carolus à Sancto Paulo ubi ſupra. Geographia Nubienſis, Clim. 3. Part. 5.

Pſalm 50. v. 2. We have it, *Out of Sion the perfection of Beauty of God hath ſhined.* Which the *Syriac Verſion* reads thus, *Out of Sion God hath ſhewed a glorious Crown.* From whence ſome *Arabick* Tranſlation having expreſſed the two laſt words by *Echilan Mahmudan*, i. e. an *Honourable Crown*; by *Mahmudan*

dan, they underſtand the Name of *Mahomet*, and ſo read the Verſe thus, *Out of* Sion *hath God ſhewed the Crown of* Mahomet.

Iſaiah, c. 21. v. 7. We read, *And he ſaw a Chariot with a couple of Horſemen, a Chariot of Aſſes, and a Chariot of Camels.* But the old *Latin Verſion* hath it, *Et vidit currum duorum Equitum, Aſcenſorem Aſini, & Aſcenſorem Cameli:* i. e. *And he ſaw a Chariot of two Horſemen, a Rider upon an Aſs, and a Rider upon a Camel.* Where by the Rider upon an *Aſs*, they underſtand *Jeſus Chriſt*, becauſe he did ſo ride to *Jeruſalem*; and by the Rider on the *Camel*, *Mahomet*, becauſe he was of the *Arabians*, who uſe to ride upon Camels.

John 16. 7. Our *Saviour* tells his Diſciples, *If I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.* By the *Comforter*, the *Mahometans* will have their Prophet, *Mahomet*, to be here meant; and therefore among other Titles, which they give him in their Language, one is *Paraclet*, which is the *Greek* word here uſed in this Text for the Comforter, made *Arabick*. They alſo ſay, That the very Name of *Mahomet*, both here,

[1] Al Jannabi. Pocockii Specim. Hiſt. Arab. p. 185.

and in other places of the *Goſpel* was expreſly mentioned, but that the *Chriſtians* out of Malice have blottd it out, and corrupted thoſe Holy Writings; and that at *Paris* there is a Copy of the *Goſpels* without theſe Corruptions, in which the coming of *Mahomet* is foretold in ſeveral places, with his Name expreſly mentioned in them. And ſome ſuch thing they had need ſay to juſtify the impudent Lye of this *Impoſtor*, who in the Sixty firſt Chapter of his *Alcoran*, entitled, *The Chapter of Battle*, hath theſe words, *Remember that Jeſus, the Son of* Mary, *ſaid to the Children of* Iſrael, *I am the Meſſenger of God, he hath ſent me to confirm the* Old Teſtament, *and to declare unto you, that there ſhall come a Prophet after me, whoſe Name ſhall be* Mahomet.

[a] Pocockii Specim. Hiſt. Arab. p. 186.

There needs no Anſwer to confute theſe *Gloſſes*. The Abſurdity of them is ſufficiently expoſed by barely relating them. And ſince they could find nothing elſe in all the Books of the *Old and New Teſtament* to wreſt to their purpoſe, but theſe Texts above-mentioned, which are to every Man's apprehending, ſo exceedingly wide of it: This ſhews at how vaſt a diſtance the

true

true word of God is from this *Impious Impoſture*, and how much it is in all its parts contrary thereto.

And thus far I have laid together, as exactly and particularly, as I could out of the beſt *Authors*, that treat of this *Impoſtor*, all that is credibly related of him, and thoſe Methods which he took for the framing and propagating that Impious *Forgery*, which he hath impoſed upon ſo large a part of Mankind, as have been deluded thereinto. And what is my Deſign in the preſent Publiſhing hereof, is ſhewn in the enſuing *Treatiſe*.

AN ACCOUNT OF THE *Authors quoted in this Book.*

Arabic *Authors.*

Abul Faraghius, a *Phyſician* of *Malatia* in *Leſſer Armenia*, of the *Chriſtian Religion*, and the *Sect* of the *Jacobites*. He is an *Author* of eminent note in the *Eaſt*, as well among *Mahometans* as *Chriſtians*. His *Hiſtory* of the *Dynaſties* is from the Creation of the World to the Year of our *Lord* 1284. It was publiſhed at *Oxford* with a *Latin Verſion* by Dr. *Pocock*, A. D. 1663. He flouriſhed about the time where his *Hiſtory* ends. His name at length is *Gregorius Ebn Hacim Abul Faraghi.*

Abul Feda, an *Author* of great repute in the *Eaſt* for two *Books* which he wrote; The firſt a *General Geography* of the World after the Method of *Ptolemy*; and the other a *General Hiſtory*, which he calls *the Epitomy of the Hiſtory of Nations*. He was born

A. D. 1273. He finiſhed his *Geography* A. D. 1321. Twenty years after that he was advanced to the *Principality* of *Hamah* in *Syria*, from whence he is commonly called *Shahab Hamah*, i. e. *Prince of Hamah*, where after having Reigned three Years, two Months, and thirteen Days, he died *A. D.* 1345. being Seventy two years old. He was by Nation a *Turk*, of the Noble Family of the *Jobidæ*, of which was *Saladin* the famous *Sultan* of *Egypt*. His name at length is *Iſmael Ebn Ali Al Melec Al Moaiyad Amadoddin Abul Feda*. *Ecchelenſis* quotes him by the name of *Iſmael Shiahinſhiah*.

Abunazar, a *Legendary* Writer of the *Mahometans*, much quoted by *Hottinger*.

Agar, a Book of great Authority among the *Mahometans*, ſaith *Guadagnol* (pag. 165.) wherein an Account is given of the Life and Death of *Mahomet*. *Johannes Andreas* makes great uſe of it under the name of *Azar*, as doth *Bellonius* in the Third Book of his *Obſervations* under the name of *Aſaer*. *Guadagnol*, who had a Copy of the Book, calls it the *Book Agar*, and takes moſt of what he objects againſt the Life and Actions of *Mahomet* out of it.

Ahmed Ebn Edris, an *Author* that writes in the defence of the *Mahometan Religion* againſt the *Chriſtians* and the *Jews*.

Ahmed Ebn Yuſeph, an *Hiſtorian*, who floriſhed *A. D.* 1599. for then he finiſhed his *Hiſtory*.

Ahmed

Ahmed Ebn Zin Alabedin, a *Noblemen* of *Hiſpahan* in *Perſia* of this laſt Age, who hath wrote the ſharpeſt and acuteſt Book againſt the *Chriſtian Religion*, in defence of the *Mahometan*, of any they have among them on this Argument. It was publiſhed on this Occaſion. *Ecbar* the *Great Mogul*, Great Grandfather to *Aurang Zeb*, who at preſent reigneth in *India*, for ſome Reaſons of State making ſhow of encouraging the *Chriſtian Religion*, did in the Year 1595. write to *Mathias de Albuquerque*, then *Vice-Roy* of the *Portuguiſe* in *India*, for ſome *Prieſts* to be ſent to him to his Court at *Agra*. The Perſons pitched upon for this *Miſſion* were *Jeronimo Xavier*, then *Rector* of the College of the *Jeſuits* at *Goa*, and *Emanuel Pigneiro* and *Benedict de Gois*, two others of that Society. On their coming to *Agra*, they were very kindly received by the *Mogul*, and had a Church there built for them at his Charges, and many Priviledges and Immunities granted unto them, which on the death of *Ecbar* (which happned *A. D.* 1604.) were all confirmed to them by his Succeſſor *Jehan Guire*. At the Command of this *Ecbar*, *Xaverius* wrote two *Books* in *Perſian* (which is the Language of that Court); The firſt the *Hiſtory of Jeſus Chriſt*, collected for the moſt part out of the *Legends* of the *Church of Rome*, which he intended to be inſtead of the *Goſpel* among them; and the other called *A Looking-Glaſs ſhewing the Truth*, which is a de-

fence of the Doctrines of that *Gospel* against the *Mahometans*. What the former is, those who have the Curiosity to see what kind of *Gospel* the *Jesuits* preach in the *East*, may satisfy themselves, for the Book is translated into *Latin* by *De Dieu*, and was published by him with the *Original*, A. D. 1639. This *Gospel* of the *Jesuits* was first presented to *Ecbar* by *Xaverius* at *Agra*, A. D. 1602. But the other Book was not published till a Year or two after. When it first came abroad, it unluckily fell into the hands of this Learned *Persian Gentleman*, who immediately wrote an Answer to it, which he calls *The Brusher of the Looking-Glass*, wherein he makes terrible work with the *Jesuit* through the advantages which he gave him by teaching the *Idolatry* and other *Superstitions* and *Errors* of the *Church of Rome* for the *Doctrines* of *Jesus Christ*. When this *Book* came abroad, it so allarmed *the College de propaganda Fide* at *Rome*, that they immediately ordered it to be answered. The first who was appointed for this Work was *Bonaventura Malvasia*, a *Franciscan Frier* of *Bononia*, who published his *Dilucidatio Speculi verum monstrantis*, in answer to this *Brusher*, *A. D.* 1628. But this, I suppose, not being judged so sufficient by the *College*, they appointed *Philip Guadagnol*, another *Franciscan Frier*, to write a second Answer thereto. And on this occasion he composed his Book stiled *Apologia pro Christiana Religione*, which was published at *Rome* first in *Latin*, A. D. 1631.

1631. and after in *Arabic*, A. D. 1637. For this, I ſuppoſe, meeting with better approbation from the *College*, they ordered it to be tranſlated into that Language, and it being accordingly done by the ſame *Author*, they ſent it into the *Eaſt* to be diſperſed among the *Mahometans* for the defence of the *Jeſuits Looking-Glaß* againſt this rude *Bruſher* of it. But his Performance doth by no means anſwer the Deſign, abundance of his Arguments being drawn from the *Authorities* of *Popes* and *Councils*, which will never convince an *Infidel* of the truth of the *Chriſtian Religion*, how much noiſe ſoever they may make with them among thoſe of their own *Communion*.

Al Bochari, an Eminent Writer of the *Traditionary Doctrines* of the *Mahometan Religion*. He is reckoned by *Johannes Andreas*, c. 3. and *Bellonius*, lib. 3. c. 4. to be one of the *Six Doctors*, who by the appointment of one of the *Califs*, meeting at *Damaſcus*, firſt made an *Authentick Collection* of all thoſe *Traditions* which make up their *Sonnah*. His Book contains the *Pandects* of all that relates either to their *Law* or their *Religion*, digeſted under their ſeveral Titles in Thirty Books, and is the Ancienteſt and moſt Authentick which they have of this matter, and next the *Alcoran*, of the greateſt Authority among them. He was born at *Bochara* in *Cowaraſmia*, A. D. 809. and died *A. D.* 869.

Al Coran, i. e. *The Book to be read*, or *the Legend*,

Legend, it is the *Bible* of the *Mahometans*. The name is borrowed from the *Hebrew Kara* or *Mikra* (words of the ſame root as well as ſignification with the *Arabic Al Coran*) by which the *Jews* called the *Old Teſtament*, or any part of it; And ſo any part of the *Mahometan Bible* is called *Alcoran*. The whole together they call *Al Moſhap*, i. e. *The Book*, which alſo in reſpect of the Chapters, into which it is divided, they call *Al Furkan*, from the *Arabic* word *Faraka*, which from the *Hebrew Pharak* ſignifies *to divide* or *diſtinguiſh*; but others will have that *Book* to be ſo called in reſpect of the Matter or Doctrine therein contained, becauſe, ſay they, it diſtinguiſheth Good from Evil.

Al Fragani, an *Aſtronomer* of *Fragana* in *Perſia*, from whence his name *Al Fragani*, i. e. *Fraganenſis*, by which he is commonly called. His name at length is *Mohammed Ebn Katir Al Fragani*. He wrote a Book called, *The Elements of Aſtronomy*, which hath been ſeveral times publiſhed in *Europe* at *Nurenburgh*, A. D. 1537. at *Paris*, A. D. 1546. at *Frankfort cum Notis Chriſtmanni*, A. D. 1590. in *Latin*; and afterwards by *Golius* in *Arabic* and *Latin* at *Leiden*, A. D. 1669. with large Notes of great uſe for the underſtanding of the *Geography* of the *Eaſt*. He floriſhed while *Al Mamon* was *Calif*, who died *A. D.* 833.

Al Gazali, a famous *Philoſopher* of *Tuſa* in *Perſia*. He wrote many Books, not only in *Philoſophy*, but alſo in the defence of *the Mahometan*

hometan Religion againſt *Chriſtians*, *Jews*, *Pagans*, and all others that differ there-from, whereof one is of more eſpecial note entled, *The Deſtruction of Philoſophers*, which he wrote againſt *Al Farabius*, and *Avicenna*, and ſome others of the *Arab Philoſophers*, who to ſolve the Monſtrous Abſurdities of the *Mahometan Religion*, were for turning many things into *Figure* and *Allegory*, which were commonly underſtood in the *literal ſenſe*. Thoſe he violently oppoſeth on this account, accuſing them of *Hereſy* and *Infidelity*, as Corrupters of *the Faith*, and Subverters of *Religion*, whereon he had the name of *Hogbatol Eſlam Zaineddin*, i. e. *The demonſtration of Mahometiſm, and the honour of Religion.* He was born *A. D.* 1058. and died *A. D.* 1112. His name at length is *Abu Hamed Ebn Mohammed Al Gazali Al Tuſi.*

Al Jannabi, an *Hiſtorian* born at *Jannaba*, a City in *Perſia*, not far from *Shiras*. His *Hiſtory* comes down to the Year of our *Lord* 1588. and therein he tells us, that he went in *Pilgrimage* to *Mecca*, and from thence to *Medina*, to pay his Devotions at the *Tomb* of the *Impoſtor*, in that Year of the *Hegira* which anſwers to the Year of our *Lord* 1556. His name at length is *Abu Mohammed Muſtapha Ebnol Saiyed Haſan Al Jannabi.*

Al Kamus, i. e. *The Ocean*, a famous *Arabic Dictionary*, ſo called, becauſe of the *Ocean* of words contained in it. It was written by *Mohammed Ebn Jaacub Ebn Mohammed Al Shirazi Al Firauzabadi.* He was a Perſon

ſon of great eſteem among the *Princes* of his time for his eminent Learning and Worth, particularly with *Iſmael Ebn Abbas*, King of *Yaman*, *Bagazet* King of the *Turks*, and *Tamerlan* the *Tartar*, from the laſt of which he received a Gift of Five thouſand pieces of Gold at one time. He was born *A. D.* 1328. being a *Perſian* by birth, but he lived moſtly at *Sanaa* in *Yaman*. He finiſhed his *Dictionary* at *Mecca*, and dedicated it to *Iſmael Ebn Abbas*, under whoſe Patronage he had long lived, and afterwards died at *Zibit* in *Arabia*, A. D. 1414. being near Ninety years old.

Al Kodai, an *Hiſtorian*. He wrote his *Hiſtory* about the Year of our *Lord* 1045. and died *A. D.* 1062. his name at length is *Abu Abdollah Mohammed Ebn Salamah Ebn Jaafar Al Kodai.*

Al Maſudi, an *Hiſtorian*. He wrote an *Hiſtory* called the *Golden Meadows*, but in what time he lived, I do not find. His name at length is *Ali Ebn Hozſain Al Maſudi*. He wrote alſo another Book, wherein he makes it his buſineſs to diſcover and expoſe the Fraud which the *Chriſtians* of *Jeruſalem* are guilty of about lighting *Candles* at the *Sepulcher* of our *Saviour* on *Eaſter Eve*. For then *three Lamps* being placed within the *Chappel* of the *Sepulcher*, when the *Hymn* of the *Reſurrection* is ſung at the *Evening Service*, they contrive that theſe *three Lamps* be all lighted, which they will have believed to be by fire from *Heaven*, and

and then a multitude of *Chriſtians* of all *Nations* are preſent with *Candles* to light them at this *holy Fire*, which hath been a fraudulent Practice kept up among them for many hundred years. And the *Emperor Cantacuzenus* was ſo far impoſed on by this Cheat that in his Third *Apology* for *the Chriſtian Religion* againſt the *Mahometans* he makes mention of it, and urgeth it againſt thoſe *Infidels*, as a *Miracle*, which being annually performed in their ſight, ought to convince them of the truth of the *Chriſtian Religion*, and convert them thereto. But the *Impoſture* hath all along been too well known to the *Mahometans* to be of any ſuch effect with them. For the *Patriarch* of *Jeruſalem* always compounds with the *Mahometan Governour* to permit him to practiſe this Trick for the ſake of the Gain which it brings to his *Church*, and annually allows him his ſhare in it. And therefore, inſtead of being of any effect to convert them, it becomes a matter of continual ſcandal among them againſt the *Chriſtian Religion*. And not only this *Author*, but *Ahmed Ebn Edris*, and moſt others of the *Mahometans*, that write againſt the *Chriſtian Religion*, object it as a reproach thereto (as in truth it is) and urge it with the ſame earneſtneſs againſt *the Chriſtian Religion*, that *Cantacuzenus* doth for it. *Al Manſor Hakem Beamrilla*, *Calif* of *Egypt*, was ſo offended at it, that *A. D.* 1007. he ordered the *Church* of the *Reſurrection* at *Jeruſalem*, wherein this *Chappel* of the *Sepulchre* ſtands,

ſtands, to be for this very reaſon pulled down and raſed to the Ground, that he might thereby put an end to ſo infamous a Cheat. But the Emperor of *Conſtantinople* having by the releaſe of Five thouſand *Mahometan Captives*, obtained leave to have it rebuilt again, the *Impoſture* hath ſtill gone on at the ſame rate, and it is there to the great ſport of the *Mahometans*, (who come in Multitudes every Year to ſee this *Farce*) acted over in their ſight in the ſame manner as is above related even unto this day. *Thevenot*, who was once preſent at it, gives us a large Account of this whole *Foolery* in the firſt Part of his *Travels*, Book II. Chapter 43.

Al Moſtatraf, the Name of a Book, written by an unknown Author.

Al Motarrezi, the *Author* of the Book called *Megreb*, he was born *A. D.* 1143. and died *A. D.* 1213. His Name at length, is *Naſir Ebn Abil Macarem Abul Phatah Al Motarrezi*. He was of the *Sect* of the *Motazali*, and ſeems by his laſt Name, *Al Motarrezi*, (by which he is uſually called) to have been by Trade a *Taylor*, that being the ſignification of the word in *Arabick*.

Aſſamael, a Book much quoted by *Johannes Andreas*, and alſo by *Guadagnol*.

Bidawi, a famous *Commentator* on the *Alcoran*. He died *A. D.* 1293. His Name at length, is *Naſeroddin Abdollah Ebn Omar Al Bidawi*. His *Commentary* is written for the moſt part out of *Zamach Shari*.

Kazwini

Kazwini, an *Arabick Author*, ſo called from the *City Kaſwin*. His Name at length is *Zacharias Ebn Mohammed Ebn Mahmud Al Kazwini*. In what Age he lived, I cannot find.

Dialogus Mahometis cum Abdollah Ebn Salem, a Book wrote in *Arabick*, containing a great many of the Fooleries of the *Mahometan Religion*, under the form of a *Dialogue* between *Mahomet* and this *Jew*, who was his chief helper in forging the *Impoſture*. It was tranſlated into *Latin* by *Hermannus Dalmata*, and that Verſion of it is publiſhed at the end of the *Latin Alcoran*, ſet forth by *Bibliander*.

Diſputatio Chriſtiani contra Saracenum de Lege Mahometis. It was written in *Arabick* by a Chriſtian, who was an Officer in the Court of a *King* of the *Saracens*, to a *Mahometan* Friend of his, who was an *Officer* with him in the ſame Court, and contains a Confutation of the *Mahometan Religion*. *Peter*, the famous *Abbot* of *Cluny* in *Burgundy*, who flouriſhed *A. D.* 1130. cauſed it to be tranſlated into *Latin* by *Peter* of *Toledo*; an Epitomy of which is printed with the *Latin Alcoran* by *Bibliander*, taken out of the 24th Book of the *Speculum Hiſtoriale* of *Vincentius Bellovacenſis*.

Elmacinus, an *Hiſtorian* of the *Chriſtian Religion*. His *Hiſtory* is from the *Creation* of the *World* to the Year of our *Lord*, 1118. The later part of it, which is from the beginning of *Mahometiſm*, was publiſhed by *Erpenius*,

Erpenius, under the Title of *Hiſtoria Saracenica*, *A. D.* 1625. He was Son to *Yaſer Al Amid*, who was Secretary of the Council of War under the *Sultans* of *Egypt*, of the *Family* of the *Jobidæ*, for 45 Years together, and in the Year of our *Lord* 1238. (in which his Father died) ſucceeded him in his place. His Name at length is *Georgius Ebn Amid*; and for his Eminent Learning, he was alſo ſtiled *Al Shaich Al Raiis Al Macin*; i. e. *The prime Doctor ſolidly Learned.* The laſt of which Titles, *Almacin*, was that whereby *Erpenius* (who pronounceth it *Elmacin*) choſe to call him; but by others he is generally quoted by the Name *Ebn Amid.*

Ebnol Athir, a *Mahometan Author*, who was born *A. D.* 1149. and died *A. D.* 1209. His Name at length is *Abuſſaadat Al Moharac Ebn Mohammed Al Shaibani Ebnol Athir Al Jazari Magdoddin.*

Ali Ebnol Athir, an *Hiſtorian*, Brother to the former *Ebnol Athir.* His Name at length is *Abul Haſan Ali Ebn Mohammed Al Shaibani Ebnol Athir Al Jazari Ezzoddin.* He was born *A. D.* 1160. and died *A. D.* 1232. His *Hiſtory*, which he calls *Camel*, is from the beginning of the World to the Year of our *Lord*, 1230.

Ebnol Kaſſai, Author of the Book called *Taarifat*, which is an Explication of the various Terms uſed in *Arabick* by Philoſophers, Lawyers, Divines, and other ſorts of learned Profeſſions among them.

Ebn Phares, a *Mahometan Author*, who died *A. D.* 1000.

Eutychius

Eutychius, a *Chriſtian Author* of the Sect of the *Melchites*, his name in *Arabic* is *Said Ebn Patrik*. He was born at *Cair* in *Egypt*, A. D. 876. and became very eminent in the knowledge of *Phyſick*, which he practiſed with great reputation, being reckoned by the *Mahometans* themſelves to have been one of the Eminenteſt *Phyſicians* of his time. But towards the later part of his life giving himſelf more to the ſtudy of *Divinity*, he was *A. D.* 933. choſen *Patriarch* of *Alexandria* for his Sect (for there was another *Patriarch* of that place for the *Jacobites* at the ſame time) and then he firſt took the name of *Eutychius*. But he hapned not to be ſo acceptable to his People, for there were continual Jars between them until his death; which hapned ſeven years after, *A. D.* 940. His *Annals of the Church of Alexandria* were publiſhed at *Oxford* in *Arabic* and *Latin* by Dr. *Pocock*, A. D. 1656. at the Charge of Mr. *Selden*, and this is the meaning of theſe words in the Title-page, [*Johanne Seldeno Chorago*] for he who was the *Choragus* in the Play, always was at the Charges of exhibiting the *Scenes*. And therefore Mr. *Selden* having born the Expences of this Chargeable Edition, the moſt Worthy and Learned Author of that Verſion acknowledged it by thoſe words in the Title-page, which ſeveral having miſtaken to the robbing him of the honour of his Work, as if Mr. *Selden* had begun the Tranſlation, and Dr. *Pocock* finiſhed it; I cannot but do this juſtice to

that worthy Perſon, now with God, as to clear this matter. For he needed no Partner in any of his Works. The Tranſlation was totally his, and only the Charges of printing the Book Mr. *Selden*'s. Mr. *Selden* did indeed publiſh a Leaf or two of that *Author*, which he thought would ſerve his purpoſe to expreſs his Spight againſt the *Biſhops* of the *Church of England*, in revenge of the *Cenſure* which was inflicted on him in the *High Commiſſion Court* for his *Hiſtory of Tithes*; but he made thoſe ſlips in that Verſion, that Dr. *Pocock* was not at all eaſed of his labour, by having that little part of it tranſlated to his hands.

Liber de Generatione & Nutritura Mahometis, a moſt frivilous and ſilly Tract, wrote originally in *Arabic*; and being tranſlated into *Latin* by *Hermannus Dalmata*, is publiſhed with the *Latin Alcoran* by *Bibliander*.

Geographia Nubienſis, ſo the Book is called by *Sionita* and *Heſronita*, who publiſhed it in *Latin* with a *Geographical Appendix* annexed thereto, *A. D.* 1619. But this Book is only an *Epitomy* of a much larger, and much better Book written by *Sharif Al Adriſi*, at the command of *Roger*, the ſecond of that name, *King* of *Sicily*, for the explaining of a *Terreſtrial Globe*, which that *King* had cauſed to be made of a very large Size all of Silver. He finiſhed this Work *A. D.* 1153. and Entitled it *Kelab Roger*, i. e. *the Book of Roger*, from the name of him who imployed him to compoſe it. The *Author* was of the Race

of

of *Mahomet*, and therefore is called *Sharif*, which *word* ſignifieth one of a Noble Race, eſpecially that of *Mahomet*, and was deſcended from the Noble Family of the *Adriſidæ*, who reigned in ſome parts of *Africa*, and therefore he is called *Al Adriſi*, that is, of the Family of *Adris*. His name at length is *Abu Abdollah Mohammed Ebn Mohammed Ebn Adris Amir Olmuminin*. There was a very fair Copy of this Book among Dr. *Pocock*'s *Arabic Manuſcripts*.

Georgius Monachus, *Abbot* of the *Monaſtery* of St. *Simeon*. He wrote a Tract in defence of the *Chriſtian Religion* againſt the *Mahometans*, which is a *Diſputation* he had with three *Mahometans*, of whom the chief Spokeſman was *Abuſalama Ebn Saar* of *Moſul*.

Jauhari, the Author of a famous *Arabic Dictionary*, called *Al Sahab*: His name at length is *Abu Naſer Iſmael Ebn Hammad Al Jauhari*. He was by Nation a *Turk*. He died *A. D.* 1007. This is reckoned the beſt *Dictionary* of the *Arabic Language* next *Kamus*. *Golius* makes his *Arabic Lexicon* moſtly out of it.

Jalalani, i. e. the *Two Jalals*. They were two of the ſame name, who wrote a ſhort *Commentary* upon the *Alcoran*, the firſt began it, and the ſecond finiſhed it. The firſt was called *Jalal Oddin Mohammed Ebn Ahmed Al Mahalli*; and the ſecond *Jalal Oddin Abdorrahman Al Oſyuti*: This later on the death of the former finiſhed the Book *A. D.* 1466. and was alſo *Author* of an *Hiſtory* called *Mezhar*.

Shahreſtani, a *Scholaſtical* Writer of the *Mahometan Religion*. He was born at *Shahreſtan* A. D. 1074. and died *A. D.* 1154.

Safioddin, the *Author* of a certain *Geographical Dictionary* in the *Arabic Tongue*.

Zamach Shari, the *Author* of the Book called *Al Ceſhaf*, which is a large *Commentary* upon the *Alcoran*, and that which is of the beſt eſteem among the *Mahometans* of any of its kind. His name at length is *Abul Kaſem Mohammed Ebn Omar Ebn Mohammed Al Chowaraſmi Al Zamachſhari*. He was born at *Zamachſhari*, a Town of *Chowaraſmia*, A. D. 1074. and died *A. D.* 1143.

Hebrew *and* Chaldee *Authors*.

CHaldee Paraphraſe, an *Interpretation* of the *Old Teſtament* in the *Chaldee Language*. That of *Onkelos* on the *Pentateuch*, and that of *Jonathan* on the *Prophets* are ancient, being written according to the Account which the *Jews* give of them before the time of our *Saviour*. But thoſe which are on the other parts of *Scripture*, as alſo that which bears the name of *Jonathan* on the *Law*, were written by ſome later *Jews*. The *Author* of the *Chaldee Paraphraſe* on *Job*, the *Pſalms*, and *Proverbs*, was *Rabbi Joſeph Cæcus*.

Sepher Cozri, a Book written by way of *Dialogue* between a *Jew* and *the King of the Cozars*, from whence it hath its name *Sepher Cozri*

Cozri or *Cozari*, i. e. *the Book of the Chozar.* The Author of it was *Rabbi Judah Levita*, a *Spaniſh Jew*, who wrote the Book originally in *Arabic* about the Year of our *Lord* 1140. and from thence it was tranſlated into *Hebrew* by *Rabbi Judah Ebn Tibbon*, in which Tranſlation it was publiſhed by *Buxtorf* with a *Latin Verſion*, A. D. 1660.

Rabbi David Kimchi, a famous *Jewiſh Commentator* on the *Old Teſtament*. He was by birth a *Spaniard*, Son to *Rabbi Joſeph Kimchi*, and Brother to *Rabbi Moſes Kimchi*, both men of eminent Learning among the *Jews*, but he himſelf far exceeded them both, being the beſt *Grammarian* in the *Hebrew Language* which they ever had, as is abundantly made appear not only in his *Commentary* on the *Old Teſtament* (which gives the greateſt light into the literal ſenſe of the *Hebrew Text* of any extant of this kind) but alſo in a *Grammar* and *Dictionary* which he hath wrote of the *Hebrew Language*, both by many degrees the beſt of their kind: The firſt of theſe he calls *Michlol*, and the other *Sepher Shoraſhim*, i. e. *the Book of Roots*. *Buxtorf* made his *Theſaurus Linguæ Hebrææ* out of the former, and his *Lexicon Linguæ Hebrææ* out of the later. He flouriſhed about the Year of our *Lord* 1270.

Maimonides, a famous *Jewiſh Writer*, his Book, *Yad Hachazakah*, is a *Digeſt* of the *Jewiſh Law* according to the *Talmudiſts*. His Book *Moreh Nevochim*, contains an Explication of Words, Phraſes, Metaphors,

Parables, Allegories, and other Difficulties, which occur in the *Old Teſtament*. It was firſt Wrote in *Arabic*, and after Tranſlated into *Hebrew* by *Rabbi Samuel Ebn Judah Ebn Tibbon*, from which *Tranſlation* it was publiſhed in *Latin* by *Buxtorf*, A. D. 1629. He was Born at *Corduba* in *Spain*, A. D. 1131. but lived moſtly in *Egypt*; from whence he is commonly called, *Rabbi Moſes Ægyptius*, where he Died, *A. D.* 1208.

Miſhnah, a *Collection* of all the Ancient *Traditions* of the *Jews* to the time of *Rabbi Judah Hakkodiſh*, the Compiler of it, who flouriſhed about the middle of the ſecond *Century* in the Reign of the *Emperor Antoninus Pius*. This Book is the *Text* to the *Talmud*, and that a Comment on it. The *Jeruſalem Talmud* was Compiled by the *Jews* who dwelt in *Judæa* about 300 Years after *Chriſt*; and the *Babyloniſh Talmud* by thoſe who dwelt in *Meſopotamia* about 500 Years after *Chriſt*, according to the account which the *Jewiſh* Writers give of them. But there are ſeveral things contained in the later, which ſeem to refer to a much later date. Theſe Three, with the Two *Chaldee Paraphraſes* of *Onkelos* and *Jonathan*, are the ancienteſt Books which the *Jews* have next the *Bible*. For how much noiſe ſoever may be made about their *Rabbinical Writers*, there are none of them above Seven hundred years old. There are ſome of them indeed lay claim to a much ancienter Date, but without any reaſon for it.

Greek

Greek *Authors.*

Ariſtotelis Ethica & Politica.

Bartholomæi Edeſſini Confutatio Hagareni, a *Greek Tract* againſt *Mahometiſm*, publiſhed by *Le Moyne* among his *Varia Sacra*. The *Author* was a *Monk* of *Edeſſa* in *Meſopotamia*. In what Age he lived, it doth not appear.

Cantacuzenus contra Sectam Mahometicam. This *Book* contains four *Apologies* for the *Chriſtian Religion*, and four *Orations* againſt the *Mahometan*. The *Author* had been *Emperor* of *Conſtantinople*, but reſigning his *Empire* to *John Palæologus* his Son-in-Law, *A. D.* 1355. he retired into a *Monaſtery*, where being accompanied by *Meletius*, formerly called *Achæmemid*, whom he had converted from *Mahometiſm* to the *Chriſtian Religion*, he there wrote this *Book* for the ſaid *Meletius* in anſwer to a Letter written to him by *Sampſates* a *Perſian* of *Hiſpahan*, to reduce him back again to the *Mahometan Superſtition.*

Cedreni Compendium Hiſtoriarum, An *Hiſtory* from the beginning of the World, to the Year of our *Lord* 1057.

Chryſoſtomi Homiliæ.

Confutatio Mahometis, a *Greek Tract*, publiſhed by *Le Moyne* among his *Varia Sacra*, the *Author* not known.

Dionyſii Halicarnaſſei Antiquitates Romanæ.

Euſebii Hiſtoria Eccleſiaſtica and *Præparatio Evangelica.*

Hierocles, the Fomenter and chief Manager of the Tenth *Perſecution* againſt the *Chriſtians*. He was firſt *Governor* of *Bithynia*, and after of *Egypt*; in both which Places he proſecuted the *Chriſtians* with the utmoſt ſeverity; and not content herewith, he alſo wrote two *Books* againſt them, which he called Λόγους φιλαλήθεις, wherein, among other things, he compared *Apollonius Tyaneus* with *Jeſus Chriſt*, and endeavoured to prove him in working of *Miracles* to have been equal to him; to which particular *Euſebius* wrote an *Anſwer*, which is ſtill extant among his Works; but theſe Books of *Hierocles* are now wholly loſt, excepting ſome Fragments preſerved in the ſaid Anſwer of *Euſebius.*

Joſephi Antiquitates Judaicæ, and *de Bello Judaico.*

Origines contra Celſum.

Philoſtratus de vita Apollonii Tyanei.

Phlegon Trallianus, a Freed man of *Adrian* the *Emperor*. He wrote a *Chronicon* or *Hiſtory*, which he called the *Hiſtory of the Olympiads*. It contained 229 *Olympiads*, whereof the laſt ended in the Fourth year of the *Emperor Antoninus Pius*. But there is nothing of this Work now extant, except ſome few Fragments, as they are preſerved in ſuch Authors as have quoted it. That relating to the *Eclipſe* of the Sun at our *Saviour's* Crucifixion is preſerved in *Euſebius's Chroni-*

con,

con, and is alſo made mention of by *Origen* in his 35th Tract on St. *Matthews Goſpel*, and in his Second Book againſt *Celſus*.

Plato.

Plutarchi Vitæ.

Strabonis Geographia.

Socratis Scholaſtici Hiſtoria Eccleſiaſtica.

Sozomenis Hiſtoria Eccleſiaſtica.

Theophanis Chronographia. This is one of the *Byzantine Hiſtorians*, and contains a *Chronological Hiſtory* of the *Roman Empire*, from the Year of our *Lord* 285. to the Year 813. The Author was a *Nobleman* of *Conſtantinople*, where he was firſt an Officer of the *Imperial Court*, but afterwards turning *Monk* wrote this *Hiſtory*. He was born *A. D.* 758. and *A. D.* 815. died in Priſon in the *Iſland of Samothracia*, a Martyr for Image-worſhip, for which he had been a zealous *Champion* in the *Second Council of Nice*.

Zonaræ Compendium Hiſtoriarum. Another of the *Byzantine Hiſtorians.* It contains an *Hiſtory* from the beginning of the World to the Death of *Alexius Comnenus*, *Emperor of Conſtantinople*; which happened *A. D.* 1118. when the Author flouriſhed. He was firſt a Prime Officer of the *Imperial Court* at *Conſtantinople*, but afterwards became an *Eccleſiaſtic*, and is the ſame who wrote the *Comment* on the *Greek Canons*.

Latin

Latin *Authors Ancient and Modern.*

Ammiani Marcellini Hiſtoria.

Anaſtaſii Bibliothecarii Hiſtoria Eccleſiaſtica. The Author was a *Prieſt* of the Church of *Rome*, and *Library Keeper* to the *Pope*. He flouriſhed about the Year of our *Lord* 870.

Bellonii Obſervationes de locis ac rebus memorabilibus in Aſia. The Book was firſt publiſhed in *French*, A. D. 1553. and after in *Latin*, A. D. 1589.

Bocharti Hicrozoicon.

Busbequii Epiſtolæ, the *Author* was *Ambaſſador* from the *Emperor Ferdinand* the Firſt to the *Port*, from whence he wrote his *Epiſtles.*

Buxtorfii Lexicon Rabbinicum.

Buxtorfii Synagoga Judaica.

Clenardi Epiſtolæ. The *Author* of theſe *Epiſtles* was the famous *Grammarian* of his Age. Out of love to the *Arabic Tongue*, he went to *Fez* of purpoſe to learn it, *A. D.* 1540. when well advanced in years, from whence he wrote many things in his *Epiſtles* of the Manners and *Religion* of the *Mahometans.* He died at *Granada* in *Spain* as ſoon as he returned.

Cuſani Cribratio Alcorani. The *Author* of this Book was the famous *Nicolas de Cuſa*, the eminenteſt Scholar of the Age in which he lived. In the Year 1448. he was made *Cardinal* of *Rome*, by the Title of *St. Peter's ad vincula*, and died *A. D.* 1464. about Ten

Ten Years after the *Turks* had taken *Conſtantinople*. Which ſeems to have given him the Occaſion of writing this Book, that ſo he might provide an *Antidote* againſt that *falſe Religion*, which on that Succeſs had gotten ſo great an advantage for its further ſpreading it ſelf in thoſe Parts of the World. For it appears by the Dedication, that this Book was not written till after the loſs of that *City*; it being dedicated to *Pope Pius Secundus*, who entred not on the *Papacy*, till the *Turks* had been about Three Years in poſſeſſion of it.

Abrahami Ecchelenſis Hiſtoria Arabum. This Book is ſubjoined to his *Chronicon Orientale*, in Two Parts, collected out of the *Arab* Writers. The *Author* was a *Maronite* of *Mount Libanus* in *Syria*, and was employed as *Profeſſor* of the *Oriental Languages*, in the *College de Propaganda Fide* at *Rome*, from whence about the Year 1640. he was called to *Paris*, to aſſiſt in preparing the great *Polyglott Bible* for the Preſs, which was there publiſhing, and made the *King's Profeſſor* of the *Oriental Languages* in that *City*. The part aſſigned him in this Work, was that which they had afore employ'd *Sionita* in, a Man of thorough Abilities to perform it; but on ſome diſtaſte taken againſt him, they diſcharged him, and ſent to *Rome* for *Ecchelenſis*; of whoſe Performance herein, a Learned *Sorboniſt* making a Cenſure, truly ſays, *Ibi peccatum eſt toties ac tam enormiter in apponendis vocalibus & apiculis, ut quod ibi primum*

mum inter legendum occurrerit ſummam ſapere videatur Tyronis alicujus oſcitantiam. He was indeed a Man but of little Accuracy in the Learning which he profeſſed, and ſhews himſelf to be a very Futilous and Injudicious Writer, in moſt of that which he hath publiſhed.

Abrahami Ecchelenſis Eutychius vindicatus; which Book is in Two Parts; the firſt writ againſt *Mr. Selden's Eutychij Patriarchæ Alexandrini Eccleſiæ ſuæ Origines*; and the ſecond againſt *Hottinger's Hiſtoria Orientalis.* The greateſt skill which he ſhews in this Book, is in railing. It was publiſhed at *Rome*, A. D. 1661.

Forbeſij Inſtructiones Hiſtorico-Theologicæ, publiſh'd at *Amſterdam*, A. D. 1645.

Golij Notæ ad Alfragani Elementa Aſtronomica; which are exceeding uſeful for the underſtanding of the *Geography* of the *Eaſt.* The Book was publiſhed at *Leiden*, A. D. 1669.

Philippi Guadagnoli Apologia pro Chriſtiana Religione, contra Objectiones Ahmed Filij Zin Alabedin Perſæ Aſphahenſis. Of which Book I have already given an Account, in what I have written of *Ahmed Ebn Zin*, againſt whom it is written.

Gentij Notæ ad Muſladini Saadi Roſarium Politicum; publiſhed at *Amſterdam*, A. D. 1651.

Grotius de Veritate Chriſtianæ Religionis; & *Epiſtolæ ad Gallos.*

Hottingeri Hiſtoria Orientalis. Of this Book there

there are two Editions; the firſt *A. D.* 1651. and the ſecond *A. D.* 1660. the later is much enlarged. The *Author* was *Profeſſor* of the *Oriental Tongues*, firſt at *Zurich* in *Swiſſerland*, and afterwards at *Heidelbergh*; from whence being called to be *Profeſſor* at *Leiden*, he was while on his removal thither, unfortunately drowned in the *Rhine*. He was a Man of great Induſtry and Learning; but having written very much within the compaſs of a few Years (for he died young), his Books want Accuracy; though all of them have their Uſe.

Hiſtoria Miſcella, a *Roman Hiſtory* begun by *Eutropius*, continued by *Paulus Diaconus*, and finiſhed by *Landulphus Sagax*.

Johannes Andreas de Confuſione Sectæ Mahometanæ. The *Author* of this Book was formerly an *Alfaki*, or a *Doctor* of the *Mahometan Law*; but in the Year 1487. being at *Valentia* in *Spain*, converted to the *Chriſtian Religion*, he was received into Holy Orders, and wrote this Book in *Spainſh* againſt the *Religion* which he forſook; from whence it was tranſlated into *Italian*, by *Dominicus de Gazelu*, A. D. 1540. And out of that *Tranſlation*, it was publiſhed in *Latin* by *Johannes Lauterbach*, A. D. 1595. and reprinted by *Voetius* at *Utrecht*, A. D. 1656. He having throughly underſtood the *Religion* which he confutes, doth much more pertinently write againſt it, than many others do, that handle this Argument.

Macrobij Saturnalia.

Caij Plinij Secundi Naturalis Hiſtoria.
Caij Plinij Cæcilij Secundi Epiſtolæ.

Pocock: The Famous *Profeſſor* of the *Hebrew* and *Arabic Tongues* at *Oxford*; who was for Eminency of Goodneſs, as well as Learning, the greateſt Ornament of the Age in which he lived, and God bleſſed him with a long Life to be uſeful thereto. He was born *A. D.* 1604. and died at *Chriſt-Church* in *Oxford* in the Month of *September*, A. D. 1691. He was for above ſixty Years a conſtant Editor of learned and uſeful Books. The firſt which he publiſhed contains an Edition of four of the *Catholick Epiſtles* in *Syriac*, i. e. the ſecond of St. *Peter*, the ſecond and third of St. *John*, and the *Epiſtle* of St. *Jude*, with Verſions and Notes, which was printed at *Leiden*, A. D. 1630. by *Voſſius*, to whom he preſented it the year before at *Oxford*, on his coming thither to ſee that *Univerſity*; and the laſt was his *Commentary* on *Joel*, which came forth the year in which he died. His *Specimen Hiſtoriæ Arabicæ*, which I frequently make uſe of in this Tract, was publiſhed *A. D.* 1650. and is a moſt accurate and judicious Collection out of the beſt *Arab Writers*, relating to the Subject which he handles.

Richardi Confutatio Legis Saracenicæ. The *Author* was a *Dominican Frier*, who in the Year 1210. went to *Bagdad* of purpoſe to ſtudy the *Mahometan Religion* out of their own Books in order to confute it; and on his return publiſhed this Learned and Judi-

cious

cious Tract concerning it. *Demetrius Cydonius* tranſlated it into *Greek* for the *Emperor Cantacuzenus*, who makes great uſe of it, taking thence moſt of that which he hath of any moment in his four *Orations* againſt the *Mahometan Religion*. From this *Greek Verſion* of *Demetrius Cydonius*, it was Tranſlated back again into *Latin* by *Bartholomæus Picenus*, which Tranſlation is publiſhed with the *Latin Alcoran* of *Bibliander*, and that is all we now have of it, the Original being loſt. This and *Johannes Andreas*'s Tract *de Conſuſione Sectæ Mahometanæ*, are the beſt of any that have been formerly publiſhed by the *Weſtern Writers* on this Argument, and beſt accord with what the *Mahometans* themſelves teach of their *Religion*. Others have too much ſpent themſelves on falſe Notions concerning it, for want of an exact knowledge of that which they wrote againſt.

Roderici Toletani Hiſtoria Arabum. It contains an *Hiſtory* of the *Saracens* from the Birth of *Mahomet* to the Year of our *Lord*, 1150. The *Author* was *Arch-Biſhop* of *Toledo* in *Spain*, and was preſent at the *Lateran Council*, A. D. 1215. His *Hiſtory* from the Tenth Chapter is moſtly confined to the *Saracens* of *Spain*, and is but of little Credit, where he relates any thing of them out of that *Country*. It was publiſhed with *Erpenius*'s *Hiſtoria Saracenica* at *Leiden*, A. D. 1625.

Schekardi Tarich, ſeu Series Regum Perſarum, Tubingæ. A. D. 1628.

Spanhemii Introductio ad Hiſtoriam Sacram. Amſtel. A. D. 1694. *Scaliger*

Scaliger de Emendatione Temporum, and *Notæ ejus ad Sphæram Manilii.*

Valerius Maximus.

Vaninus a famous *Atheiſt.* He was by birth a *Neapolitan*, and came into *France* on purpoſe to promote the Impiety he had imbraced, of which being convicted at *Thoulouſe*, he rather choſe to become a *Martyr* for it, than renounce it; and therefore was publickly burnt in that *City*, A. D. 1619. perſiſting to deny the being of a *God* with a wonderful obſtinacy even in thoſe very Flames in which he periſhed. He wrote two *Books*, the firſt was publiſhed *A. D.* 1615. Entitled *Æternæ Providentiæ Amphitheatrum*; and the other the next Year after, which is his *Dialogi de admirandis Naturæ*, in both which he ſerves that Cauſe for the ſake of which he died.

Engliſh *and* French *Authors.*

PUrchas's *Pilgrimage.*

Ricaut's Hiſtory of the Preſent State of the Ottoman Empire.

Smyth's Remarks upon the Manners, Religion, and Government of the Turks.

Thevenot's Travels.

F I N I S.

A

LETTER

TO THE

DEISTS:

SHEWING,

That the Gospel of Jesus Christ is no Imposture; *but the Sacred Truth of God.*

BY

HUMPHREY PRIDEAUX, D.D.

And Arch-Deacon of *Suffolk.*

LONDON,

Printed by *J. H.* for W. Rogers, at the *Sun*, over-against St. *Dunstan's* Church in *Fleet-street*, 1697.